

CLARENCE SWOPE



# Zion's Herald

WEDNESDAY, AUGUST 6, 1902



CHARLES C. BRAGDON, LL. D.

Principal of Lasell Seminary

See "A Unique Educator," Page 1001

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**"I WILL BE GLAD, AND REJOICE"**

It's O my heart, my heart,  
To be out in the sun and sing !  
To sing and shout in the fields about,  
In the balm and the blossoming.  
  
Sing loud, O bird in the tree !  
O bird, sing loud in the sky !  
And honey-bees, blacken the clover seas ;  
There are none of you glad as I.  
  
The leaves laugh low in the wind,  
Laugh low with the winds at play ;  
And the odorous call of the flowers all  
Entices my soul away.  
  
For O but the world is fair, is fair !  
And O but the world is sweet !  
I will out in the gold of the blossoming  
mold,  
And sit at the Master's feet.  
  
And the love my heart would speak  
I would told in the lily's rim,  
That the lips of the blossom more pure and  
meek  
May offer it up to Him.  
  
Then sing in the hedgerow green, O thrush !  
O skylark, sing in the blue !  
Sing loud, sing clear, that the King may  
hear,  
And my soul shall sing with you.

— British Weekly.

**Is He a Daniel ?**

[From the *Independent*.]

DR. MUNHALL is a revivalist, a writer and seller of his own books and pamphlets, and a vigorous denouncer of all higher criticism. In a late pamphlet, entitled "A Crisis in Methodism," he runs amuck and slays on every hand. The Boston University and its School of Theology he attacks savagely; President Warren, Professors Mitchell and Bowne and Rishell for "revolutionizing Methodist theology," and writing books "full of poison," "extremely rationalistic and Unitarian;" Professor Terry, of Garrett Biblical Institute, is accused of teaching the unhistoric character of Genesis; President Little, of the same Institute, and President Plantz, of Lawrence University, are charged with denying the omniscience of Jesus, as does also President Raymond, of Wesleyan University, and President Bashford, of the same University, sympathizes with these heretical views; the editors of ZION'S HERALD and the *Methodist Review* are in the same condemnation, giving currency to views that are "unbiblical, un-Methodistic and infidel," and Chancellor Day, of the Syracuse University, was guilty of the sin of staying away from Dr. Munhall's evangelistic services because he did not like the Doctor's denunciations of the Methodist infidels.

Now, we were not informed that Dr. Munhall has any such standing as a biblical scholar that any of these teachers of theology would feel it necessary to reply, but Chancellor Day and ZION'S HERALD have picked him up with no gentleness.

We content ourselves with chronicling these charges of prevailing Methodist heresy, and we add our conviction that Dr. Munhall has no consciousness of such ignorance as is charged to him. We are often reminded of the Arabic apothegm which divides men into classes:

"Man is four:

"He who knows not, and knows not he knows not; he is a fool, shun him.

"He who knows not, and knows he knows not; he is simple, teach him.

"He who knows, and knows not he knows; he is asleep, waken him.

"He who knows and knows he knows; he is wise, follow him."

Those who regard Dr. Munhall as coming under the last category will follow him. He spoke at the Methodist ministers' meeting in Philadelphia the other day and secured the passage of resolutions denouncing higher criticism as "wretched stuff;" but before following any wise man who makes a sweeping attack on the scholarship of his church those who pass such resolutions should convince themselves not only of his strenuous piety, but also that he is a sufficient adept in Biblical learning to know the difference between a psalmist and a palimpsest, and that he can tell a thesaurus from an ichthyosaurus.

**Attempted Readjustment of Religious Journalism**

[From the *Springfield Republican*.]

THE religious press of the country is making open confession of its loss of power to continue the strong, independent life that once marked it. The *Congregationalist* of Boston was forced to put itself in the hands of the Congregational Publication Society; the New York *Observer* has lately passed into the hands of new owners, who will strive after additional strength for it; and the *Independent* and the *Outlook* long ago transformed themselves into weekly magazines, in which the old type of the religious newspaper is sought in vain. Now the New York *Evangelist*, so long a power in the Presbyterian Church under Rev. Dr. Henry M. Field, is to be merged with *Christian Work*. The consolidated paper will be known as *Christian Work and Evangelist*, and so Dr. Field's paper is to lose its identity and be no more. In many households throughout the land this will be a matter for regret — but the decline and the change were inevitable. It is part of a modern movement not confined to the United States alone. In Canada Presbyterian publications have been forced to seek financial salvation through consolidation. The *Westminster* has effected a union of interests representing five Presbyterian papers, itself with the *Canadian Presbyterian*, the *Presbyter*, the *Western Presbyterian*, and the *Presbyterian Review*. These four, with the *Westminster*, are now represented by a weekly which bears the title, the *Presbyterian*, while the title of *Westminster* is given to the monthly magazine made and issued under the same auspices. The question now is whether, after the process of elimination has done what it can for the situation, the religious newspaper can still live with anything like its old vitality and influence. We must confess to greatest respect for those journals which still cling with ability and intelligence to the old lines of effort. There is power in them, if not the promise of financial strength.

**"Upon Its Own Merits"**

[From the *Outlook*.]

The decline of so-called religious journalism — that is to say, of journalism devoted specifically to church news, church movements, and church interests, in distinction, although not necessarily in antagonism, to general religious news, broad religious interests, and fundamental religious conceptions of life — has sometimes been interpreted as indicating a decline of interest in religious matters. This is not sustained by the facts. What has taken place has been a broadening of the religious conception of life and therefore of the functions of a newspaper conducted in the religious spirit for religious ends. When the old-time religious newspapers were started small attention was given to religious matters by the daily

press; now all the leading newspapers devote large space both to religious matters in the broad sense of the word and to church news; all important matters of interest to the pulpit, the pews, the Christian Endeavor movement, the Young Men's Christian Association, the students' movement, institutional churches, societies and organizations of every kind for work among different classes of society and to effect specific reforms — in a word, all matters relating to the functions of churches, religious societies, and the practical expression of the religious life, are treated at length and as a part of the important news of the day by all leading journals. In such journals appears from time to time serious and for the most part sympathetic and capable editorial treatment of movements of religious thought, both within and without the churches. Far more attention is given today to religious matters by the press of the country than at any former period in our history.

The gradual disappearance of the old-time religious newspaper is not due to the decay of religion; it is due to a radical change of journalistic conditions, and to a still more radical change in the conception of what constitutes the religious element in life. Men and women no longer read their church newspaper simply because it is the organ of their church; it must be interesting as well as authoritative, or they will not touch it. The religious newspaper must justify its existence, like every other newspaper, by its intrinsic interest. It wins its way, not because it is Presbyterian, Episcopalian, Baptist, Methodist, or Unitarian, but because it is well edited and interests its readers. It stands or falls upon its own merits, as it ought to stand or fall.

**The Fast Trains to Chicago**

**N. Y. Central's Express Service Added To**

George H. Daniels, Gen. Pass. Agent of the New York Central Road, talking recently of the company's fast train service, said that, in addition to the new twenty-four-hour train, there are now four twenty-four-hour trains to Chicago, and two Empire State expresses daily. The Twentieth Century Limited, twenty-hour train, leaves New York every day at 2.45 P. M., and arrives at Chicago the next morning at 9.45. The Lake Shore Limited leaves New York at 5.30 every afternoon, arriving in Chicago the next afternoon at 4.30. The Fast Mail, a fine twenty-four-hour train, leaves New York at 8.45 A. M. every day, reaching Chicago the next morning at 7.50, by both the Lake Shore and the Michigan Central. The noonday Chicago Limited leaves New York at 1 P. M., reaching Chicago by the Lake Shore the next morning at 11.50, a twenty-four-hour train, really twenty-three hours and fifty minutes. The Detroit & Chicago Limited leaves New York at 4 P. M., reaching Chicago the next afternoon, a fourth twenty-four-hour train. — From the *New York Times*.

NOTE.—The New York Central also has 15 trains a day between New York and Buffalo and Niagara Falls; 5 trains a day between New York and St. Louis and Cincinnati; 4 trains a day between New York and Montreal, and by its Boston & Albany Division 4 trains a day between New York and Boston via Springfield.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## Progressive Peruvians

In his message to the Peruvian Congress, which is in session at Lima, President Romana said that the completion of the Panama Canal would open up a vast horizon to the commerce of Peru, and that it was, therefore, wise to prepare for this event by granting liberal concessions to shipping. He advised the construction of a dry-dock of ample dimensions at Callao, or on the island of San Lorenzo, southwest of Callao, and of a floating dock at Payta. Manuel Candamo, president of the senate, promised the co-operation of Congress and congratulated Peru on the good sense of the people in their resolution not to countenance any attempt at disorder. He also said that the recent settlement of the differences between Chile and Argentina, together with the change now evident in public opinion in Chile, encouraged him to hope for the prompt and satisfactory settlement of the various questions pending between Peru and that country.

## More Pay for Street-car Men

An increase of pay from 21 cents to 24 cents an hour for motormen and conductors went into effect on the Chicago City Railway operating in the southern division of Chicago last Friday. The encouraging feature of the case is that the advance was gained largely by arbitration. For a number of years the street railway corporations of Chicago have prevented the formation of a union, but recently they ceased to object very seriously and the men succeeded in perfecting an organization. The acquiescence of the corporations is attributed to the fact that the principal street-railway franchises expire next year, and pending their renewal the companies do not care to do anything that may stir up strife and arouse public sentiment against them. As soon as the union was in working order a demand was made for an increase of wages to 28 cents an hour. The company offered to pay 24 cents, and the question, by request of the men, was referred to a board of arbitration consisting of one representative from each side, the two choosing the third member. This body decided that the rate offered by the company was fair, and agreed that it

should go into effect August 1, 1902, and remain in force until October 1, 1903. Very satisfactory terms as to hours and extra service were made. The company granting this increase operates about one-fourth of the street-railway mileage of Chicago. Men working on the other lines are now asking for an advance. The new scale of the City Railway Company is the highest paid to electric railway conductors and motormen in any city of the United States except San Francisco, where the rate is 25 cents an hour. Street-car men in Detroit recently obtained an increase by arbitration to 23½ cents per hour. The rate of pay in Boston and New York is 22½ cents an hour.

## Cost of Living in Massachusetts

PART 3 of the thirty-second annual report of the Massachusetts Bureau of Statistics of Labor has been issued in pamphlet form by Horace G. Wadlin, chief of the bureau. It deals with prices and cost of living in 1872, 1881, 1897, and 1902, and contains many interesting comparisons. A very important general deduction to be made from the statistics and facts presented is that the standard of living for the masses of the people tends to rise faster than the increase of wages. The people are living up to their incomes more closely than ever. Although wages are higher and the purchasing power of money is greater than it was in 1872, the people are saving less than they did thirty years ago. Prices, as compiled from the report and set forth in the following table, give a very good idea of the relative cost of living in this State. They show how much \$1 would buy in three different periods:

	1872	1897	1902
Family wheat flour, lbs.,	15.38	34.48	43.48
Corn meal, lbs.,	55.55	34.48	34.48
Codfish, lbs.,	12.20	13.89	10.00
Rice, lbs.,	8.98	12.82	12.66
Beans, quarts,	10.52	14.29	10.00
Tea, Oolong, lbs.,	1.45	2.16	1.85
Coffee, roasted, lbs.,	2.35	2.57	3.72
Sugar, granulated, lbs.,	8.33	17.96	18.87
Beef, roasting, lbs.,	5.26	6.85	5.71
Mutton, leg, lbs.,	5.26	8.55	6.17
Pork, fresh, lbs.,	8.00	10.00	7.19
Lard, lbs.,	6.77	12.06	7.58
Butter, lbs.,	2.55	4.13	3.30
Potatoes, bush.,	0.97	0.99	0.87
Milk, quarts,	12.50	17.86	15.87
Eggs, dozen,	3.33	4.27	4.66
Coal, lbs.,	217.39	333.33	300.48
Shirting, 4-4 bleached, yards,	6.25	11.76	11.49
Sheeting, 9-8 bleached, yards,	5.14	10.31	6.21
Cotton flannel, yards,	3.63	10.00	9.35
Prints, yards,	8.55	18.87	17.24
Boots, heavy, pair,	\$9.96	\$2.05	\$1.99
Six-room tenements, days,	1.87	2.62	1.58
Board, days,	1.24	1.52	1.79

## A Horse Famine

At the time the trolley car, the bicycle, and the automobile came into common use, it was quite generally assumed that the horse, the patient, plodding, faithful friend of man, was doomed

to be relegated to an obscure and unimportant place in the economic world; but, strange as it may seem, he is in such strong and increasing demand that the country is actually threatened with a horse famine. This is due considerably to the unusual prosperity which the entire country is enjoying. The *Scientific American* says that the market for high-grade animals at fancy prices for both industrial and pleasure purposes cannot be supplied. There is a steady increase in the importations of Normans, Belgians, English Shires, Scotch Clydesdales, French coach, German coach and hackney horses. They sell for ten times as much as they would have brought ten years ago. Horses are wanted in all parts of the world. England, France and Germany cannot supply their cities and their armies. Russia, with 25,000,000 horses, has none of high grade for export.

## Properties of Radium

RADIUM is a new chemical substance that is attracting the critical attention of eminent scientists. It was discovered by Madam Curie, a Polish lady, who is engaged in scientific researches in Paris. It resembles common salt, and gives off rays similar to the Röntgen rays (but more penetrating), and which, unlike the Röntgen rays, are also capable of reflection and refraction, and therefore may be focused upon a single point and their power indefinitely increased. A demonstration of the value of this discovery was recently made by Sir William Crookes, who, with the aid of this strange light, photographed a room which was absolutely dark. The new substance is not volatile or dangerous to handle, so that it is conceivable that lanterns may yet be made which will enable anybody to look right through a human body.

## Big Farm in Oklahoma

ONE of the really big farms of the Southwest is located in Northern Oklahoma. It contains 50,000 acres, and is managed with as much care and system as are the manufacturing plants of New England. The land is owned by the Ponca and Otoe Indians, and is leased by George W. Miller & Sons, who pay a rental of \$22,500 annually. The yearly expenses are \$75,000, and the profits \$150,000. In place of having one or two "hands" on this farm, there are from fifty to seventy regular employees, and about two hundred during the busy season. Joseph Miller, a former bank president, is manager of the business affairs of the ranch. He employs experts in every department. Nothing goes to waste, and every acre of ground is utilized. The system of wheat-producing is so effective that this ranch has obtained forty

bushels of wheat to the acre while neighboring farmers have raised less than fifteen. The average yield is eighteen bushels to the acre. The crops are so timed and distributed that it is almost impossible for either floods or drought to destroy all the profits of one season.

#### Railroad Building in China

**E**X-SENATOR BRICE of Ohio is the organizer and the directing mind of the railway company that will construct a road from Canton, in the southern part of China, to Hankow, the most important city of the central interior. He is backed by a syndicate of wealthy New Yorkers. The Emperor recently authorized the commencement of construction work and the issue of \$40,000,000 of gold bonds as a subsidy to assist the enterprise. The road will be 1,200 miles long and will cost \$50,000,000, only \$10,000,000 of which will be put into it by the projectors, the balance coming from the government subsidy. It will at once get a large share of the enormous traffic now carried on between Canton and Hankow by means of boats, coolies and buffalo carts. In addition to the railroad concession the American company has obtained the right to develop very rich coal-fields in the Hunan province which have been worked for hundreds of years in a small way, but have never been surveyed or even explored. There are also deposits of iron, copper, and other minerals of unknown extent and value. The grants indicated were obtained by Senator Brice about five years ago, and the surveys were made before the Boxer troubles. When the outbreak occurred, of course everything had to be suspended, and the appearance of the edict authorizing the commencement of construction and the sale of bonds is most important evidence that peace has been restored and that China is at the beginning of a mighty industrial development.

#### Progress of Pan-Germanism

**I**T is interesting and significant that Pan-Germanism should be discussed in a London publication at the very moment that the British Government is endeavoring to solidify the empire and bring all the colonies and dependencies into a military and commercial federation. Germany aspires to a position of supremacy over England, and is systematically working toward the achievement of that purpose. The Pan-Germanic League is one of the agencies employed. It aims to unite under one government all the German-speaking people on the continent of Europe. It was founded in 1894, and promotes Pan-Germanism everywhere. There are about two hundred centres of operation. The origin and methods of the League are explained in the *National Review* by Sir Rowland Blennerhasset, Bart. Members and representatives of this political propaganda endeavor to cultivate in all the German-speaking countries of Europe the sentiment of a common origin and the desire for a closer union. "The actual pressing work on hand," says the writer, quoting from a publication that led to the formation of the League, "is to instil into all continental members of the race, without distinction as to whether they are High Germans or Low Germans,

the importance of laboring with might and main to form a great Germanic confederation which would dominate Europe and become ultimately the supreme power in the world." This general plan is being carried out by the aid of printed matter and personal work. One of the telling publications of the League is a map showing the "great German confederation of central Europe in 1950." In addition to the present empire it takes in nearly all of Austria, Trieste, Austrian Tyrol, German Switzerland, Holland, Belgium, and a trifle of France. Such an ideal is enough to stir the most sluggish of Germans into political zeal and activity. The originator of this movement foresaw that it might provoke international trouble and even a general war, and urged that care should be taken that hostilities should not break out before the people of German origin in the various neighboring countries were prepared to receive the Pan-Germanic idea. It is a bold and far-reaching scheme for national aggrandizement, and may yet have much to do with boundary lines on the map of Europe.

#### Reconstruction in South Africa

**M**R. CHAMBERLAIN has greatly relieved the public mind by outlining a plan for the development of South Africa that is temperate, conciliatory and practical. Special attention will be given to the promotion of farming. Instruction in agriculture will be provided for the Burghers. Another wise step will be the planting of small colonies of Britons mixed with Boers. It is proposed to make these settlements of from twenty to thirty families each, the former drawn from the United Kingdom and other parts of the empire. Irrigation will be supplied wherever needed, and capital provided on easy terms. Colonists will be required to actually live upon and cultivate the land allotted to them, under penalty of losing title, and their tenure will be liable to cancellation for "misconduct" — meaning disloyalty — or indolence. This general plan is highly feasible. Farming has been greatly neglected by the Boers. With a vast expanse of fertile soil and a superb climate they have never put more than 50,000 acres under cultivation, and have not raised enough to feed themselves and their horses, but have constantly had to import grain and fodder. The best thing that can be done for them now is to help them get started as agriculturists.

#### Sword Presented to General Kitchener

**L**ONDON continues to lionize General Kitchener, and if he maintains the admirable control of his tongue which he has thus far exhibited he may remain on the pedestal of the National Hero for many years to come. He was presented with a sword, at a banquet recently given by the Lord Mayor, in behalf of the corporation of Cape Town. In his response General Kitchener expressed the confident hope that the sword would never be unsheathed again in South Africa. He made a deep impression by eulogizing Lord Milner, who is charged with the responsibility of reconstructing government and civil life in the conquered territory. Kitchener will have the rare pleasure of greeting the Boer generals, Botha, Delarey

and De Wet, who are *en route* to London in place of dragging them behind his chariot or making them march in a triumphal procession, like the victorious generals of old, he will receive them as guests, and introduce them to King Edward and Lord Roberts. Their mission is to get money to help the Boers to restock their farms and resume the normal conditions of life as soon as possible.

#### Protection of Armenians

**A**PAN-ARMENIAN Congress composed of representatives from France, Belgium, England, Holland and Austria, was recently held in Brussels for the purpose of devising some plan for the protection of the people of that race residing in Turkey. A permanent committee was created, a general secretary appointed, and arrangements made to hold another meeting in Brussels next year. The committee will endeavor to convince the Sultan that it is to his interest to associate himself with the cause of the Armenians; to secure the co-operation of the European nations; to persuade the governments to establish consular agencies in Armenia, the same as France and Russia; and to win the co-operation of the European press. The movement is not very popular in Germany, according to the *Cologne Gazette*. The editor of that paper declares that Armenian autonomy is impossible because the Armenians are not localized, but are scattered all over Turkey. He thinks that the best chance for Armenian reform is from within the Turkish empire, though he admits that the chance for success is very poor.

#### Completion of the Nile Dam

**F**OR many centuries, reaching back to an unknown period before the advent of Moses, the agricultural life of Egypt has been at the mercy of the River Nile, which periodically overflowed millions of acres of land, saturating the ground with moisture and fertilizing the soil. If for one or more years in succession the volume of water fell short, the crops would suffer and the people be compelled to endure privation and possibly famine. In order to control the flood and hold back the waters for advantageous distribution during crop-growing time, an immense dam has been constructed across the Nile at Assouan. The last coping stone was laid on Wednesday, July 30, marking the completion of one of the greatest engineering undertakings of all history. The dam is 6,000 feet long, crossing the river at a point where it is a mile wide, and is so thick that the top affords ample room for a carriage drive. It will raise the river 66 feet above its usual level, and create a lake 144 miles long, containing more than 1,000,000,000 tons of water. When the river is in flood the water will gush through massive sluice-gates at the rate of 900,000 tons a minute. In the autumn months the gates will be closed and the water allowed to accumulate. When the water is wanted most (in August and April) for the crops of corn, sugar, cotton, rice, it will be released through the lower river and irrigation channels on the sides, and thus a fairly even supply will be afforded throughout the year. A canal with nu-

merous locks gives passage to the Nile steamers and other traffic. According to the estimate of the Egyptian government's engineer, the irrigation system sustained by the great reservoir will bring 1,000,000 additional acres of fine land into use, besides eliminating the danger of flood and drought to 5,000,000 acres now in fair cultivation. Sir William Garstin, secretary of state for public works, is of the opinion that the new system of water supply will increase the value of summer crops as much as \$30 an acre. Egypt's resources for growing corn and cotton will be immensely enhanced, and that country is likely to come forward as a competitor in the world's markets in the sale of those commodities.

#### Electric Train Service in New York

THE New York Central railroad has very graciously yielded to the pressure of public sentiment provoked by the terrible tunnel disaster of last spring, and will spend \$14,000,000 in changing its motive power equipment from steam to electricity for the operation of trains in New York and within a distance of thirty miles from its limits. The third-rail system will be used, thereby avoiding all danger from overhead wires. Steam will be abolished everywhere, electricity being employed for switching, for signaling, and for every requirement incident to the movement of the trains. When the union station in the Bronx is built, 80 per cent. of the trains now running through the tunnel will be stopped there, and the throngs of suburban passengers now handled at the city stations will be taken into Manhattan on three great loops. Mayor Low and the city will co-operate with the road in the installation of the plant and tracks. When completed, it will be the greatest electric traction system in the world. Some idea of the colossal nature of the project may be gained from the statement of Vice-president Brown, who said that recently several stations capable of generating 100,000 horse power each would be needed to furnish the power.

#### Editorial Life in Russia

M. VON PLEHVE, the new Russian Minister of the Interior, is evidently making a fixed policy of the systematic and progressive terrorization of the editors of that country which was inaugurated by his predecessor, M. Sipiagin, shortly before his assassination last April. The *Vedomosti* is the only newspaper in St. Petersburg that maintains an independent attitude toward the government. It is a very old journal, and is now under the control of Prince Oukhtomsky. Its original news articles are couched in the most guarded and matter-of-fact language and are based scrupulously on official data. Except in rare instances it refrains from editorial comment. It alone of all St. Petersburg newspapers has attempted to keep its readers informed about what is going on in the interior of Russia by printing excerpts from the provincial publications. This feature has met with the disapproval of the minister of the interior, who charges that thereby the paper has become the organ of Liberals and Revolu-

tionists. He has personally reprimanded the princely editor, demanded the exclusion of provincial news, and notified him that the lease for the paper, which is owned by the government, would be terminated in two months, although it has several years in which to run. Prince Oukhtomsky, who has thus been summarily "suppressed" as an editor, has long enjoyed imperial favor. He accompanied the Czar, when he was the heir apparent, on his famous tour of the world, after which he was made president of the Russo-Chinese bank. His unrivaled knowledge of China and Chinese affairs has been of great service to the government. It is generally understood that heretofore when pressed or threatened by Minister Sipiagin he has been able to save himself by an appeal to the Czar. The new minister seems to have made representations that caused the Czar to change his mind and consent to the radical action that has been taken.

#### Public Education in England

THE widespread Nonconformist agitation against the Education bill in England seems to have suffered a temporary set-back by the reply of Mr. Balfour to the Free Church Council deputation, in which he gave them to understand that there is nothing for them but unconditional surrender; but within the last few weeks the leaders have been rallying their followers and urging them to make a united and aggressive opposition to the measure. The *British Weekly* takes the extreme position that "Nonconformity in England has now reached the greatest crisis of its history." The editor is very plain-spoken in telling his readers what they should do. An active part is being taken in the campaign by the Methodists. At the Wesleyan Conference, held in Manchester, in July, a full report of which appears in the *Methodist Times* of July 24, the bill was thoroughly discussed. The sentiment in opposition to the enactment was overwhelming. Rev. Hugh Price Hughes offered a strong resolution, which was adopted by a large majority. Inasmuch as it sets forth the main objections of the Nonconformists in general, we herewith give it in full:

"This Conference once more declares that the primary object of Methodist policy in the matter of elementary education is the establishment of school boards everywhere, acting in districts of sufficient area, and the placing of a Christian unsectarian school within reasonable distance of every family. The Conference therefore deeply regrets that the present Education bill is intended to destroy the school board system and to make no adequate provision for the just claims of those parents who do not desire their children to be driven into denominational schools. The Conference does not wish to abolish denominational schools or prevent them being used, with equitable restrictions, for the purpose of giving denominational instruction to those children whose parents desire it; but the Conference expresses once more its deep conviction that no increased grant from public funds should be made to denominational schools unless that increased grant is accompanied by adequate and representative management. If, however, denominational schools are to be almost wholly maintained from imperial taxes and local rates, the irreducible minimum of the rights of conscience and public justice demands that at least a majority of the local educational authority and of the governing committee of every school shall consist of publicly-elected persons."

#### EVENTS WORTH NOTING

EARTHQUAKE IN CALIFORNIA.— Los Alamos, California, a town of 600 inhabitants, was severely shaken by an earthquake on July 31. No lives were lost, but every brick building in the place was destroyed or badly damaged. Windows were broken in nearly every house.

NEGRO LYNCHED.— A Negro murderer was lynched in Loudon County, Va., last Thursday, within twenty-five miles of Washington city. His body was riddled with bullets after it had been strung up. The lynching was absolutely inexcusable, as there was no likelihood that he would escape legal punishment.

THE FASTEST BATTLESHIP.— The new "Maine" proves to be the fastest battleship afloat, making 22 miles and 314 feet an hour on her trial trip. The "Maine" is about twice the size of the vessel that was destroyed, is extensively armored, and carries four 12-inch guns, sixteen 6-inch guns, and twenty-four small rapid-fire guns.

IOWA REPUBLICANS.— At their convention last week the Republicans of Iowa endorsed the administration of President Roosevelt, and inserted a plank in their platform commanding the policy of reciprocity as the natural complement of protection and urging its development as necessary to the realization of the highest commercial possibilities.

CHURCH PROPERTY TAXED.— The Board of Tax Reviewers of Chicago have decided that church and school property in that city not in actual use for religious or educational purposes, and not exempt under special charter rights, will be taxed this year. Church parsonages are included, as are also charitable institutions that charge some patients or inmates and treat others free.

SHORTAGE OF NAVAL OFFICERS.— Owing to the steady growth of the navy there is an embarrassing shortage of officers for the new ships. There are about enough of the grade of rear admiral, captain and commander to put the navy on a war footing, but in all the grades from lieutenant-commander down a great scarcity exists. The only remedy is to increase the output of the Naval Academy.

TRACY THE BANDIT.— Harry Tracy, the convict who escaped from the Oregon penitentiary on June 9, and has since terrorized the people of western Washington, defying municipal, state and military authorities, holding up helpless people indiscriminately, and, in all, killing nine men while escaping from his pursuers, has reached eastern Washington in good health. He is armed with four guns and 200 rounds of ammunition, and is equipped with two horses and a good supply of provisions. He is heading for the "hole-in-the-wall" country of Wyoming, where he will be beyond the reach of the officers.

COAL STRIKE.— The striking coal miners are being sustained by donations from the general strike fund, but in spite of this help many of them are becoming restless and reckless and give expression to their feelings by occasional outbreaks. A monster mass meeting was held at Scranton, Aug. 1, at which President Mitchell enthused the strikers by telling them that they would surely succeed. A federal injunction has been issued restraining Mitchell and other officers of the United Mine Workers from interfering with the operation of the soft coal mines of the Chesapeake & Ohio Coal Agency company in West Virginia. Troops are in camp at Shenandoah and perfect order exists in that district.

**DISCOMFORT**

**H**OW often men lack favorable surroundings, and work, good work, is done amid great discomfort! Is discomfort a hindrance to work? We sometimes think so, and say so. We have done our work, but we have been hampered by the attendant discomfort, and we think we might have done so much better if we had been perfectly comfortable.

The truth seems to be, however, that in the best work comfort or discomfort do not count at all. Milton's blindness and Bedford jail pass out of consciousness as "Paradise Lost" and "Pilgrim's Progress" spring into being. Discomforts drop from us like Elijah's mantle as we spring into the chariot of our work and, for the time being, are whirled aloft into a higher region of thought and activity. We cannot fetter the free spirit of man, and Enoch still may walk with God. Discomfort may dog thy steps, but it cannot bar thy upward path.

**MANUFACTURING SAINTS**

**T**HIS busy world is a saint factory, and market and school, mine and farm, peace and war, are working ceaselessly, unconsciously, but mightily, to produce the article God requires. All around us lies the raw material in our common, abundant, sinful humanity. Everywhere may be seen the unfinished article in all stages of manufacture save the final, and slowly, too slowly it seems to us, the great wheels whirl and turn, and unseen hands are forever busy shaping the characters of men.

The potter's wheel is full of meaning. The potter's plan is hidden, the potter's wheel whirls ceaselessly, the potter's fingers never leave the clay. We think of wealth, and strive for it; God thinks of saintliness, and mars our plan. We dream of fame, and follow it with restless feet; God puts it far away, and makes us men. The air is tremulous with sanctifying energy, our human life is full of divine power, and everywhere, always, God is working to make men holy, and we are laborers together with God.

**WISELY BLIND**

**H**E is a wise man who is wisely blind. Sight is a great boon, but to know when not to see is the gift of God. The parent whose eyes are always open will not long retain his hold upon his child. The successful parent is judiciously blind. So the wise man ignores slights, and smiles at petty spite, and turns a deaf ear alike to the soothing voice of the flatterer and the wrathful clamor of the angry. There are many things a Christian can afford not to see. When a man is hunting deer, the partridge is safe. There are no quarrels between Indians on the war-path. The man whose soul is seeking great things for God and the church, has no eyes for the things that excite smaller men on lesser quests.

The soldier in the presence of the enemy buries his personality in his mission. What will become of him is not a matter of solicitude, but what will become of his nation. So the Christian bears slights, and suffers injustice, and endures persecu-

tion, without complaint. His heart is full of his work, and it is his glory to pass over transgressions agaist himself.

**VALUE OF IMPERFECT WORK**

**W**E must all serve our apprenticeship. The child's hand makes crooked copy, but the perfect writer is being formed. The stammering tongue causes many a laugh, but Demosthenes is being born. Imperfect work is often a prophecy of future perfection. Sometimes, of course, it reveals the culpable carelessness of the worker, and it is then a disgrace; but the imperfection inseparable from the beginner is no dishonor.

Even nature may teach us this lesson. The first animals were not mammals. The first mammal was not man. The first locomotive ran twelve miles an hour, but its construction was a greater feat than the building of the magnificent engine of today. All alphabets are hard. Beginnings are not a thing of joy, but the student's eye is on the end of the course. We should considerably bear with beginners, and in their imperfections learn to expect the glory of the perfect work to come.

**HUMBLE BUT INVALUABLE**

**M**ANY city people on their summer vacation, if they have attended the country church and weekly prayer-meeting, must have a keener appreciation than ever of the great service rendered to the public in all the States, yes, even to the unappreciative and unknowing public of the great cities, by men and women who do not know how invaluable they are to the world. In the older States, where the population is declining, and, it is to be feared, degenerating in some instances, and in the newer States where many areas remain to be filled up by civilization, the same truth holds good that there are humble workers in the church and in the prayer-meeting who are unconscious of the service they render, but whose service, if it were lacking, would leave their communities to lapse into ignorance and semi-paganism. To the city man who sees facts from a new point of view, there is no doubt of the unappreciated and unsuspected worth of this service, both on the part of those who render it, those of the locality who are familiar with it, and those of the cities who know nothing of it.

Little communities make little stir. But thousands of little and remote nooks and corners in New England, the Middle States, and even where civilization is yet pushing its homes, its schools and its churches out into the loneliness of nature, contain in the aggregate a large number of people, and upon the moral tone of those people depends a material element of our future national life. If the springs are pure whence the human supply flows to the cities, then city life itself is so much the better and the problem of reforming municipal degradation is less discouraging. But if the rural villages are "heathen corners," if irreverent local sentiment suffers the little church to become dilapidated, and then, in derision, calls it "God's barn" (and these illustrations are taken from fact), then not only does the local degradation become shocking, but the church as a whole and the

body politic have rottenness where there is need of health, and the entire future is imperiled in proportion as these conditions extend.

But see the saving faithfulness of the humble workers! Many and many, doubtless, are the little churches where it is one man or one woman who, for one or two score years, or even more, has been the chief support of the unselfish work and the main stimulus to the moral sense of all beholders. It may be, probably in most cases it actually is, a person with neither exceptional ability nor exceptional training for the service. Personal devotion and unselfishness are the prime qualities, and every other one in the community may have them in equal degree if he only will. Perhaps this worker is a busy and weary farmer; perhaps his fingers at night are so stiff they almost cleave to the carpenter's tools; perhaps some harsh employer of the dependent laborer has made it seem as if life were hardly worth the living; perhaps household cares have seemed to choke out, rather than cherish, the Christian graces. But such humble and faithful workers carry on the work of preserving the moral and religious health of the community more than is generally recognized. Helpers to their pastor when they have one, standing in the gap when the parsonage is empty, carrying on the church singing, ever present at the prayer-meeting, they do a work which only their Maker can fully measure. Perhaps such a worker is only a young girl who can play the little cabinet organ or piano in church or Sunday-school. But she represents something. She embodies a spirit which she cannot measure at its full power and efficiency, and she is laying sure foundations for a future which will rise up and call her blessed. In most of these cases, to make the service still more praiseworthy, it is quite probable that there is more criticism than cordial support. The narrowing effect of secluded lives is felt in unfriendly speech as truly as in other ways. It may be true, too, that sometimes the critic's point has a basis of fact. But, rising higher than all criticism, far more than offsetting any shortcomings in the quality of the service offered, is the great fact of the steady and humble bearing of the burden, the persistent attendance at the thinly-supported meeting where there is only a sparse population to draw from, the unflagging devotion to the unseen Master who calls to this self-denial and whose call is always promptly obeyed.

In thousands of communities the load rests upon a very few shoulders. Other shoulders ought equally to help carry that load. Other consciences ought to be equally tender. But they are not. So two men's burdens are borne by one, and the faithful servant goes patiently on.

To all such laborers, who rarely have a word of appreciation and who cannot get the genuine inspiration which they are worthy to receive as the result of their own self-sacrifice, a word of comfort and approval is due. In their humble homes, the farmer, the carpenter, the laborer, the housewife, the young boy and the young girl, who seem so absolutely necessary to the moral and religious work of the community, because there is no one to step into the gap if they fall, are doing great and essential work for the character of the

nation and for the upbuilding of the Master's cause. Men do not sound their praises, or even tell the truth about their labor of love and duty; but they are a vital part of the great work, and that must be an unspeakable comfort to them.

#### Look to the Steering-Gear!

WHILE steaming in pride and power into the harbor of Christiana, Norway, recently, the splendid battle-ship "Illinois," one of the finest specimens of naval architecture of its class, and worth a cool million dollars, suddenly swerved from the channel, and, although the anchor chains speedily rattled out through the hawse-pipes in a strenuous effort to check her headway, the ponderous vessel struck against an obstruction, ramming a hole in the hull which filled two compartments with water, requiring costly and tedious repairs. The explanation given is that the steam steering-gear suddenly proved untrustworthy, rendering the ship, which was under considerable headway, unmanageable. If the accident had happened far out on the ocean little harm would have resulted, but it occurred at a critical moment when every buoy had to be carefully regarded and every bearing and range scrupulously taken. It is often so with accidents — they occur at inopportune moments.

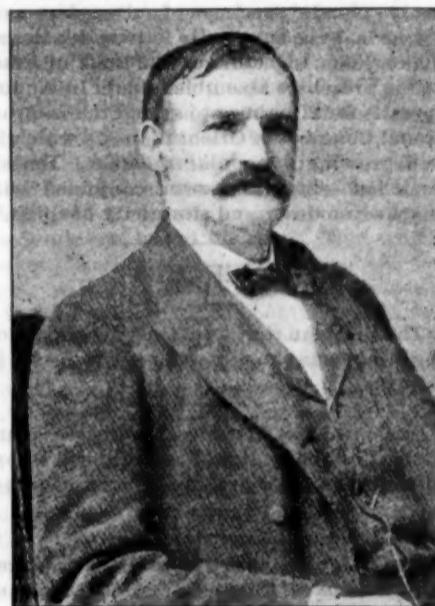
There is many an "accident," however, that is not an accident. (That term "accident," by the way, is one which the philosophers are at their wits' end to define.) Many a mischievous mishap might have been avoided — if somebody had been more careful and forethoughtful. Many a mistake might never have marred the pages of history — if some one had not blundered. Eternal and oftentimes seemingly excessive vigilance is the price of safety as well as of liberty. Every bit of machinery, be it mechanical, psychological, educational, ecclesiastical or political, needs constant overhauling to see that it is in working order, and frequent oiling and repairing to help it perform its duty. Especially do those instruments of precision and those agencies which have to do with the direction and control of intricate motions or powerful movements require constant inspection. Whether it be a steering-gear on a ship or a steering committee in Congress, the governor on a stationary engine or the officiary of a church, a college or a public institution, careful examination and intelligent criticism are alike essential to successful prosecution of the great purposes of life. Many a smash-up of which historians are still talking might have been avoided if somebody had only looked over the tiller-ropes or been down at the proper time where the steam steering-engine buzzes and whirls. It is comparatively easy in many circumstances to steer rightly if one can steer at all. But through neglect things get so far that all shifting of the helm is out of the question, and while the emotional enginery remains intact, the regulative reason temporarily abdicates its office of control. And such break-downs of the higher directive faculties usually occur at critical junctures when the deviation of a fathom this way or that way may mean waste of time and treasure, if not entire wreckage of hope.

Inspection of the steering-gear must be minute and thorough. It is said that the whole trouble with the steering-gear of the "Illinois" was traced to the derangement of one little nut. It often happens so in life. "For want of a nail the shoe was lost" — and more things were lost besides the shoe. Muckles make muckles, and also unmake them. There is no smallest value in life's series of energies or efforts that can safely be disregarded. Upon a trifile may

turn a wheel that turns a rudder that directs a great ship to its port or its ocean grave. Make sure that, alike in private and in public affairs, a heaven-guided reason be in control and be maintained in constant repair, wearying not nor wearing out. Look to the steering-gear!

#### Long in the Public Eye

WE herewith present to our readers one of the most honored and representative lay members of the Methodist Episcopal Church — ex-Gov. Robert Emory Pattison. He was born in Maryland, Dec. 8, 1850, and went to Philadelphia in 1857. He was governor of the State from 1882-6. He is again the nominee of the Democratic Party, to which he has always belonged, for governor. Long before the public, and occupying positions of trust and responsibility, he has maintained a reputation for spotless integrity. For



EX-GOV. ROBERT E. PATTISON

many years he has been prominent and active in the local and general work of our church. Several times a member of the General Conference, his services have been of great value to the denomination — never more so than at the last General Conference when, with Secretary Shaw of the Treasury Department, he succeeded in eliminating the grievous waste in the publishing interests of the church which had so long existed.

As an illustration of Mr. Pattison's unyielding principles of integrity as based on Biblical standards it is reported that in teaching the Sunday-school lesson of Sunday, July 13, he urged on his hearers the necessity of studying the Ten Commandments and of the importance of keeping holy the Sabbath day. He said: "Man's nature is the same now as in primeval days. Civilization is nothing but a gloss. If Gladstone and a Digger Indian were sitting side by side on a log, and some one were to come up behind them and stick each with a pin, they would both act exactly the same. It is just as necessary to obey God's commandments now as on the day on which they were given."

#### A Real Wesley

THE series of articles which we are publishing from the pen of Rev. W. H. Meredith is doing more to reveal the real Wesley to our readers than all the reading about him which they have done heretofore. What Green did to reveal the real English people, and McMaster has done to reveal the early American, that

Mr. Meredith is doing in presenting the real Wesley so that he may be correctly apprehended. He has a genius for discovering and telling the truth. He has got back to original sources, he is without traditional bias and prejudices, and is simply determined, as every historian or biographer should be, to tell the truth. He ought to write a Life of Wesley, taking our caption for the title of his book; and if we had any authority or influence with our Book Concern, he would immediately be given a commission to do that work. The article which we publish from him in this issue is, perhaps, the most remarkable that has appeared. Our only fear is that some of our more extreme readers may be led to prefer charges against John Wesley for his heresy and for conduct unbecoming a Christian!

#### PERSONALS

— Rev. A. B. Kendig, D. D., is supplying the pulpit of Hanson Place Church, Brooklyn, during the month of August.

— Governor Van Sant, of Minnesota, is a Methodist. He was recently renominated by the Republican Party of that State.

— Dr. Mains of the Methodist Book Concern at New York and Dr. Jennings of the Western House will go to England next autumn upon business connected with our publishing interests.

— Rev. Dr. W. W. Ramsay, so kindly remembered as the successor of the late Dr. Brodbeck at Tremont St., this city, is to supply Central Church, Detroit, the first three Sundays in August.

— Rev. H. J. Hoover, pastor at Chetopa, Kan., has been elected professor of history and philosophy at Baker University. Mr. Hoover is a graduate of Baker, class of '87. He received the S. T. B. degree from Boston University in 1891. He succeeds Prof. A. C. Knudson, who goes to Allegheny College, Meadville, Pa.

— Prof. J. Harrison Cole, of the Latin Department of the University of Southern California, who spent the year 1900 '01 in post-graduate work in classical philology at Harvard University, was the winner of the Bowdoin prize of \$100 in gold. This prize is only awarded for the most meritorious essay in Latin.

— We are gratified to read the following in the New York Tribune: "Good reports as to the health of Rev. Dr. R. R. Meredith, who recently resigned the pastorate of the Tompkins Avenue Congregational Church, Brooklyn, are being received from Clifton Springs, where the Doctor is undergoing a thorough course of treatment."

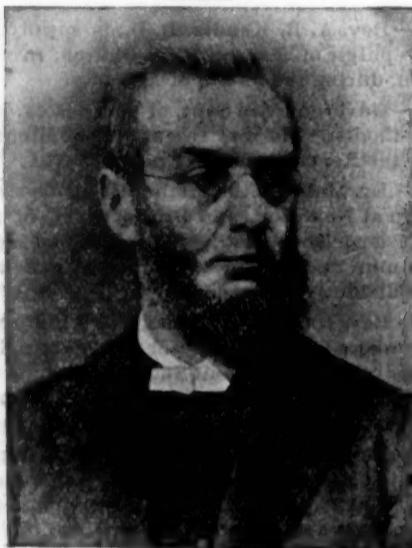
— The *Methodist Times* states that King Edward VII. has conferred the distinction of knighthood upon three Methodists in connection with the proposed coronation — Sir Horace Brooks Marshall, D. L., sheriff of London; Sir John McDougall, chairman of the London County Council; and Sir William H. Holland, member of Parliament for Rotherham.

— The *Western* of last week says: "Rev. George K. Morris, D. D., of Euclid Avenue Church, Cleveland, is one of the most thoughtful and helpful preachers in our service. Two recent sermons — 'The Costliness of Religion,' and 'The Profitableness of Religion' — made such an impression upon the listeners that, desiring to extend their usefulness, they have published them in pamphlet form."

— The *Indian Witness* of June 12 has a sympathetic editorial tribute to Rev. Benjamin Chew, whose death has already been noticed in these columns. He passed away in great peace, singing and rejoicing until he fell asleep. He was a very useful member

of the Mission, and his death is deeply mourned. As presiding elder of the Calcutta Bengali District he was very effective. At the time of his death he was principal of the Calcutta Boys' School. He was a student at the School of Theology, Boston University, in 1888-'91, and was ordained deacon by Bishop Mallalieu and elder by Bishop Thoburn. He married Miss Flora M. Widdifield of the W. F. M. S. Their only child died last year. Mr. Chew's mother and four brothers survive.

— Rev. John Shaw Banks, professor of theology at Headingley College, England, who this year succeeds Dr. W. T. Davison as president of the Wesleyan Methodist Conference, receiving every vote of the Legal Hundred, is a man of ripe scholarship. He was born in Sheffield in 1835, but early removed to Birmingham, where he received his education and introduction to public life. He entered the Wesleyan min-



REV. JOHN SHAW BANKS

istry in 1854. After training at one of the Connexional colleges he was sent to India. On the death of his wife, nine years later, he returned to England. In 1880 he was elected to the theological chair at Headingley College. He is the author and translator of various works on theological subjects. Because of his wide knowledge of German the whole world of Anglo-Saxon theology is indebted for several masterly translations, among them Goebel's "Parables of Christ," Orelli's Commentaries on Isaiah, Jeremiah and the Minor Prophets, Dorner's "System of Christian Doctrine," and last, and perhaps most valuable, the indispensable commentary of Delitzsch on Isaiah. Though constitutionally retiring, and though he shrinks from the platform, yet he is thoughtful and impressive as a speaker. In his theological position he is less modern and more conservative than his distinguished predecessor, Rev. Dr. W. T. Davison.

— Rev. Dr. David Gregg received, on Sunday morning at Park St., gratifying indications of the strong hold he secured upon the community when pastor of that church. Though an uncomfortably warm day, there were from eight to nine hundred people present to welcome him. It is significant, too, that Dr. Gregg always preaches a positive and orthodox gospel. This is another evidence of the fact that the general public does not want an emasculated message from the pulpit.

— "The Grand Old Man" is the term which the public press applies to "the first citizen of New York," Hon. Abram S. Hewitt, who on Thursday of last week celebrated his 80th birthday. His has been a life of extraordinary business sagacity, broad philanthropy, generous public spirit, and unspotted purity and righteousness.

He was a son-in-law of Peter Cooper, and has fostered for many years that beneficent institution, Peter Cooper Union. He has stood for all good things and has been doing good all his life.

— Rev. A. W. Baird, of the New England Conference, now residing at 32 Wendell St., Providence, R. I., is still, after many weeks of severe illness, in a very critical condition. He has some hope that the Master, in His own way, may yet raise up His servant to add other work to the hard and faithful service done; but he is calmly and submissively awaiting any summons, and is enjoying heavenly experiences in his sick chamber. His family are with him, weary with much work and suspense, but trusting.

— Rev. H. Hewitt, of Intervale, N. H., in a personal note, makes this interesting reference: "Had delightful times with Professor Rogers of Drew Seminary, who, with his family, has been staying at Intervale House here for three weeks. What a truly splendid specimen of cultured humanity he is, to be sure! He left us for Round Lake, N. Y., to lecture on the Book of Amos to the preachers assembled there. In August he sails for Hamburg to attend the International Congress of Orientalists, of which he is a growingly popular member. He is a man of singular power conjoined with marked modesty and simplicity of spirit."

#### BRIEFLETS

The life-plan that contains no provision for ministering to others is sure to result in failure.

It is a sad fact that most people see truth better than they live it. We need more vision less than we need more courage, more fidelity, more self-denial.

The timely and very forceful baccalaureate sermon of Chancellor J. R. Day, of Syracuse University, in which he attacked the positions of Bishop Potter and Dr. Rainford in their effort to procure the Sunday saloon and in other ways to remove the restrictions upon liquor-selling, has been published under special resolution of the board of trustees. It was a remarkable discourse. A copy can doubtless be secured upon application to the University, Syracuse, N. Y.

We are too apt to judge life by the things that seem to have gone from us. Why can we not understand that nothing essential has really gone from us? Why not anticipate the wealth of precious things that is coming back to us, with interest?

Dr. Berry, under the editorial caption, "A Step Forward," in the *Epworth Herald* of Aug. 2, says: "For several years we have had in contemplation the publication of a monthly magazine edition of the *Epworth Herald*. The time has never seemed just ripe for such a venture, however, until now. A combination of circumstances seems to point an index finger to the present as the 'set time' to launch the enterprise. Accordingly we now place in the reader's hand the initial magazine number." And it is a magazine number indeed — just such a one as we should expect if this genius of an editor set out to make one. It is very rich and varied in matter and illustrations. But we must preserve our long-time and very emphatic convictions by adding that we do not believe in magazine numbers for religious weeklies. Unconsciously the ordinary editor (but Dr. Berry is an extraordinary editor) will put his best contributions and his best work

into the special number and neglect the rest. It seems to us that better journalism is in striving to make every issue the best.

Prayer is the hedge about the daily pitfall.

The following fact is of unusual and general interest: At Pownal, Vt., Sunday, July 27, the pastor, Rev. R. H. Washburne, baptized 14 candidates. Among those baptized were four generations of one family

— Mrs. Francenah Barber, aged 83 years; her daughter, Mrs. George Scrivens; her grandchildren, Ruth, Francenah and Walter E. Scrivens; and her great-grandchildren, Ruth and Charles Ford Mason.

The pain and penalty of success is to incur the jealousy of those whom we pass in the race of life. It is impossible to avoid this. The two are tied together in one parcel — our success and the jealousy of those who fail to succeed. We may in no wise be to blame for their failure, but they are sure to lay it to us if we succeed by their side. But we need not forego success because of the murmurings of these miserable grumblers. We may as well bear their blame as somebody else. They are sure to find fault with somebody. That is their comfort.

Funeral services of Rev. S. L. Baldwin, D. D., recording secretary of the Missionary Society of the Methodist Episcopal Church, took place on Wednesday afternoon, July 30, at Brooklyn. At the home, 1218 Pacific St., prayer was offered by Rev. J. B. Faulks, pastor at Madison, N. J., who is a member of the Board of Managers of the Missionary Society. At the New York Avenue Church, Brooklyn, where the formal funeral services took place, a quartet sang "Saved by Grace," and Dr. John F. Dodd, assistant recording secretary, Dr. Homer Eaton, treasurer, and Dr. T. H. Landon, principal of Bordentown (N. J.) Military Institute, read selected passages of Scripture. Dr. H. K. Carroll read the minute adopted on the day of the funeral at a meeting of the Board of Managers of the Missionary Society; also a resolution passed by the Board of Foreign Missions of the Presbyterian Church in the United States of America. Bishop Andrews, who had known Dr. Baldwin before he entered his life work, paid eloquent tribute to his personal character. His work as a clergyman was enlarged on by Dr. Buckley in marked terms. Dr. Leonard spoke of his success in the missionary field, giving him the highest praise. Dr. Baldwin's favorite hymns, "My God, how full of sweet content," and "We may not climb the heavenly steeps," were those used in the service. Floral tributes in profusion were sent by friends. Especially noteworthy was an elaborate piece — a floral cross — from the Christian Chinese of Greater New York. The interment was at Greenwood Cemetery, the service at the grave being led by Dr. C. H. Buck, pastor of New York Avenue Church, and Dr. Leonard, Dr. Carroll, and Dr. Dodd, the three secretarial associates of Dr. Baldwin in the Mission Rooms.

That is a far-reaching and just decision of the United States Circuit Court of Appeals, read last week in St. Louis, to the effect that a saloonkeeper may be held responsible for the death of a patron of his place in the event that death occurs from an accident resulting from the inebriated condition of the patron. The suit was filed by the widow and daughter of Charles Walker against John Moser et al., who were engaged in the saloon business at Ashland, Neb. The plaintiff's charge that Charles Walker drank intoxicants to excess at Moser's saloon, and in consequence

was thrown from a buggy and killed. This decision ought to prove a tremendous warning and deterrent to saloonkeepers who, for sheer gain, continue to sell liquors to persons long after they have become intoxicated.

The New York *Tribune* announces that in addition to the three other new buildings already mentioned which are in process of construction at Wesleyan University, an observatory, costing \$50,000, is to be provided by the brother of Prof. J. M. Van Vleck.

Rev. Dr. James Mudge, of Webster, calls attention to an important announcement which will be found in our calendar. In a private note he says: "We are planning what is sometimes known as a ministers' 'Retreat,' and have secured Dr. B. M. Adams to lead us, which, with the efficient work of the committee in charge and the co-operation of a goodly number of the elect, ought to ensure a great time. I confidently expect it." The "retreat," or religious conference for ministers, will occur at Worcester, Sept. 22-24.

#### A Unique Educator

ON the last page of this paper Lasell Seminary is presented to our readers. On the first page, or cover, appears the portrait of its principal, Dr. C. C. Bragdon. For the announcement on the last page Dr. Bragdon is responsible; but his appearance on the cover will be wholly a surprise to him, and will awaken an indignant protest from him. The editor is entirely responsible for the presentation of his face, having obtained a photograph surreptitiously for that purpose. It is one of the few compensations in editing this paper that we are privileged to exercise editorial prerogatives without let or hindrance, and to do justice in censure or commendation as conviction impels. We present Dr. Bragdon because we are convinced that while our readers are glad to know about the Seminary, they are more interested in knowing about the man who has made it what it is. We have a right to speak of Dr. Bragdon. We have known him for over twenty years as his pastor, as principal of Lasell Seminary, as the truest and most helpful of friends. He comes of as good Methodist stock as ever glorified the great qualities of consecration, self-sacrifice and evangelical zeal which have characterized our denominational life. His father was a heroic itinerant in Maine, who went West and died prematurely, laying the foundations of our church and Christian scholarship in the great State of Illinois. His mother (who was translated a few years ago from Dr. Bragdon's California home, and whose sainted face then adorned our cover) was a most remarkable Christian woman. A co-worker and lifelong friend and neighbor of "Mother" Willard, she was much like her, and fully her equal in gracious ministry and profound piety. Frances Willard once told a part of the story of that mother and her fatherless children under the title, "Three Boys Miss Willard Knew." This was the story:

"Let me tell you about three splendid boys I knew once on a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they had not worked like beavers to help her, she never could have done it. Her oldest boy — only fourteen — treated his mother as if she were the girl he loved best. He took the heavy jobs of house-work off her hands, put on a big apron and went to work with a will; washed the potatoes,

pounded the clothes, ground the coffee, waited on table — did anything and everything that he could coax her to let him do, and the younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer, or cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better."

"They all married noble and true women, and today one of the boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my 'beloved physician'; while the third is a well-to-do wholesale grocer in Pueblo, Col., and a member of the city council."

Dr. Bragdon was unique as a boy; he is and has been unique as a man. We believe that he was given a mission to perform in the work of woman's education, as much as any work is given to any of God's specially chosen servants. He started out with new ideals for the education of girls, and he has worked towards those ideals, day and night, unceasingly and without advice. Lasell Seminary is unique because it is the incarnation and embodiment of his ideals. However, we are not writing of the Seminary, but of the man. That which makes Lasell pre-eminent as a school for girls, with all its fine modern equipment, is the one man in it and behind it, Charles C. Bragdon. Emerson once wrote to his daughter that "It matters little what your studies are, it all lies in who your teacher is." President David Starr Jordan says: "A log with Mark Hopkins at one end of it and himself at the other, was Garfield's conception of a college. Even the log is not essential. The earnest teacher is all in all." The spirit, the ideals, the impulses, which Dr. Bragdon infuses into Lasell Seminary make it the rare training school for womanhood that it has so long been.

#### OLD HOME WEEK

HOW rarely it happens that the tang of one's native air loses its charm, or that one outgrows that inborn love of the environment to which he was born! Most of us who, for one reason or another, have sought alien scenes, hunger and thirst as long as we live for the place of our nativity. The sweetest employment of our leisure hours is to dream of getting back to the old home spot. It may be only a dream; we may not really intend to go back, save for some brief vacation, or to spend the evening of our days; but the dream alone is sweet and heartening, and we love to renew it when we are weary or discouraged. Never will the old longing be quite quenched. There comes a time, every year, when a passion seizes one, like the "lying-out fever" of the Russian peasant — a passion to get back to the natural conditions of one's early life.

Then it is that the man who was born by the sea, but whom the fortune of life has transplanted far inland, will climb some foothill or mountain, just to watch the cloud-shadows drifting over the prairie, and to fancy that his eyes are following them out to sea. And the man who was reared among the mountains, but has been banished to the flat coast-land, will sit and gaze at the cloud-masses piling up along the horizon, and with half-closed eyes picture them as the ranges and peaks that spoke to him so grandly in his boyhood.

It is out of this inextinguishable longing for the native atmosphere and environment that the success of Old Home Week has sprung — sprung, rather than grown, for the new institution has met with a popular favor that was instant and almost phenomenal. It has ministered in a definite and practical way to the universal desire, among New Englanders especially, to get back, once a year at least, to the dear old roof-tree, and taste once more the joys of old affections, old associations, old experiences.

New Englanders of the last two or three generations have scattered more freely to all parts of the continent than the inhabitants of any other section of the United States. There are more of them away from home than of any other great division of our population; for the descendants of the pioneering Puritans have been, distinctively, the pioneers of the New World. Thus it is natural that Old Home Week should be an institution of New England origin, and, for some time perhaps, of exclusively New England observance. But there is little doubt that, in the course of a few years, the custom will be cordially adopted by all of our Eastern States. It recognizes a desire that is common to the whole American people, both those who still remain in the communities where they were born, and those who have wandered far away — the desire for family and neighborhood reunion at that time of the year which seems most convenient and suitable, viz., midsummer.

The present year, no doubt, will witness a larger return of New England's loyal children during Old Home Week than at any previous celebration of the anniversary; and each succeeding year the band of homing pilgrims should increase.

From hundreds of communities, scattered up and down our rugged hillsides and smiling valleys, the invitation has gone forth, "Come back, my children, once more, for the sake of old lang syne." It is a sweet and beautiful custom, and worthy to be perpetuated. This institution of Old Home Week seems likely to take the place, to some extent, of the time-honored Thanksgiving reunion, because it comes at a time of year when busy Americans can best afford to leave their strenuous tasks and seek a little rest and refreshment. We Americans, unlike our English cousins, have chosen midsummer to be our holiday season; so with us the Old Home Week naturally falls in August instead of at Christmas and New Year's time. It may be that, gradually, we shall give up the old-time winter reunion in favor of the summer. Possibly our historic Thanksgiving Day, in spite of its long-fixed associations, may be transferred to Old Home Week. Business so dominates everything in this country that even time-honored anniversaries may be changed to suit its convenience. But every loyal and conservative New Englander will shrink from such tampering with our distinctive anniversary. Rather, let us take more time for reviving these dear old heart-associations, which are the best things in life after all, and have two homing-weeks during the year — Old Home Week and Thanksgiving Day, with the three days that succeed it.

**"THE EVERLASTING ARMS"**

JENNIE WILSON-HOWELL.

"The eternal God is thy refuge, and underneath are the everlasting arms." — DEUT. 33:27.

So sure a refuge for the troubled soul ;  
So firm a rock, where griefs like billows roll ;  
So strong a shield, to keep from all alarms ;  
So safe to hold — "the Everlasting Arms."

"His left hand" gives our restless head a place ;  
"His right hand" doth us all around embrace ;  
He folds us closely to His loving breast,  
And whispers softly, "I will give you rest."

When stayed on Him He keeps the soul in peace ;  
And bids the tempests round about us cease ;  
And to the rev'rent, list'ning inward ear  
He speaks the word, " 'Tis I; be of good cheer."

O Soul ! so often tossed about with tears,  
Look unto Him who counteth all thy tears ;  
Lean thou on Him, He'll keep from all that harms  
The soul that trusts His "Everlasting Arms."

Thrice happy soul, which leans on Him alone  
Who "rideth on the heavens to help" His own !  
In safety thou shalt dwell, and thou shalt see  
That even "as thy days, thy strength shall be."

Newton, Mass.

**JOHN WESLEY RECREATING**

REV. W. H. MEREDITH.

WITH pictures of John Wesley working we are perfectly familiar. Does he not tell us, under date of Sept. 25, 1786 :

"I now applied myself in earnest to the writing of Mr. Fletcher's *Life*, having procured the best materials I could. To this I dedicated all the time I could spare till November, from five in the morning till eight at night. These are my studying hours. I cannot write any longer in a day without hurting my eyes."

His eyes were then eighty-three and a half years old! Aug. 16, 1748, he is in Stockton preaching. After the sermon :

"Some gentlemen of Yarm earnestly desired that I would preach there in the afternoon. I refused for some time, being weak and tired; so that I thought preaching thrice in the day, and riding upwards of fifty miles, would be work enough. But they would take no denial; so I went with them about two o'clock, and preached at three, in the market-place there, to a great multitude of people, gathered together at a few minutes' warning. About seven I preached in the street at Osmotherley. It rained almost all the time, but none went away. We took horse about five."

It was thus he was able to report 800 sermons a year, more than two for each day. Tuesday, June 28, 1774, he writes :

"This being my birthday, the first day of my seventy-second year, I was considering, How is this that I find just the same strength as I did thirty years ago? That my sight is considerably better now, and my nerves firmer than they were then? That I have none of the infirmities of old age, and have lost several I had in my youth? The grand cause is, the good pleasure of God, who doeth whatsoever pleaseseth Him. The chief means are: 1.

My constantly rising at four for about fifty years. 2. My generally preaching at five in the morning, one of the most healthy exercises in the world. 3. My never traveling less, by sea or land, than four thousand five hundred miles in a year."

Add to these, his own statements, the fact that he either wrote, prefaced, or edited 458 known volumes, ranging from four-paged tracts to volumes of the *Arminian Magazine*, fourteen yearly volumes which appeared before his departure, and we have a pretty good picture of John Wesley, the worker. Surely his was a strenuous life! Did he ever stop to play? Did he ever recreate? How was he on vacations? Certainly he did not need "rest and change" by means of travel, therefore he did not know the modern experience of some of his preachers who do thus recuperate — the experience that porters, etc., take all their "change" in fees, and the hotel-keepers take the "rest." His visits for recreation were little asides from his travels as a preacher. He often took them in, as his Journals prove. For those who could not see those places of interest, he did not lecture on them, but wrote descriptions in his Journals, which are enlivened all along the way by pictures of places he visited. May 11, 1761, and May 14, 1768, he is at Edinburgh. He visits and thus describes :

"Holyrood House at the entrance of Edinburgh, the ancient place of Scottish kings, is a noble structure. It was rebuilt and furnished by King Charles the Second. One side of it is a picture gallery, wherein are pictures of all the Scottish kings, and an original one of the celebrated Queen Mary. It is scarce possible for any one who looks at this to think her such a monster as some have painted her; nor indeed for any one who considers the circumstances of her death, equal to that of an ancient martyr."

Seven years later he visits it again :

"May 14, 1768 — I walked once more through Holyrood House, a noble pile of buildings; but the greatest part of it is left to itself, and so (like the palace of Scone) swiftly running to ruin. The tapestry is dirty and quite faded; the fine ceilings dropping down; and many of the pictures in the gallery torn or cut through. This was the work of good General Hawley's soldiers (like general, like men!) who, after running away from the Scots at Falkirk, revenged themselves on the harmless canvas!"

On July 4, 1786, "Wentworth House, the splendid seat of the late Marquis of Rockingham," is visited and described, and Oct. 19, 1786, "Lord Salisbury's seat at Hatfield." June 4, 1787, it is the Bishop of Londonderry's garden and summer-house. On Sept. 12, of the same year, Mount Edgecomb, in Cornwall, is described and compared with Lord Harcourt's seat at Newnham. "And are all these things to be burned up?" he asks. July 30, 1788, the Pelham Mausoleum is visited and fully described. "It is computed the whole building will cost sixty thousand pounds." This is taken in on his way from Epworth to Grimsby. Oct. 27, 1788, Blaise Castle and Lord Clifford's seat at King's Weston, both near Bristol, are visited and carefully pictured for his readers. These are but specimens of visits and descriptions of pleasant places where he turned aside to recreate for awhile.

He also sought indoor amusements. But before we write of these let us turn to ¶248 of the Discipline — it must be a recent one, for the older ones do not have it in them — on "dancing," "attending theatres," etc. Perhaps it is in Wesley's own rules. Before us lies an old copy of "The Nature, Design, and General Rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon-Tyne," dated May 1, 1766, and signed John Wesley, Charles Wesley. Bound up with it is a copy of "Rules of the Band Societies, drawn up December 25, 1738," also "Directions given to the Band Societies, December 25, 1744." These belong to the good old Wesleyan days. But in them is not a word on these present burning questions. Did John Wesley approve of dancing? That he did not make abstinence from it a condition of membership in his societies, does not imply that he approved of it. He has spoken of this subject, and wisely, too — not in mandatory tones, nor in the way of forbiddance, but in a wiser way. Turn to his sermon on "The More Excellent Way" (No. 89). He has been speaking of "hare-hunting, horse-racing," etc. He says :

"Balls and assemblies, though more reputable than masquerades, yet must be allowed by all impartial persons to have exactly the same tendency. So, undoubtedly, have all public dances. And the same tendency they must have, unless the same caution obtain among modern Christians which was observed among the ancient heathens. With them, men and women never danced together, but always in separate rooms. This was always observed in ancient Greece, and for several ages at Rome, where a woman dancing in company with men would have at once been set down as a prostitute. Of playing at cards I say the same as of seeing plays — I could not do it with a clear conscience. But I am not obliged to pass sentence on those that are otherwise minded. I leave them to their own Master; to Him let them stand or fall."

His argument against the dance is based on the law of tendency and direction. Will the next General Conference Wesleyize ¶248? If so, we think that very many thinking young people, who now refuse to be ruled by the General Conference, will accept Wesley's principle and freely waive their right, and will say with Bishop Vincent, we would "better not" dance.

What was Wesley's attitude towards the theatre? In all his Journals we only once find him in a real theatre at a play. He refers to it under date of March 25, 1750. He is crossing to Ireland, and writes of a fellow-passenger :

"Mr. Gr—, of Parnaroonshire, a clumsy, overgrown, hard-faced man, whose countenance I could only compare to that (which I saw in Drury Lane thirty years ago) of one of the ruffians in 'Macbeth.' "

He was then young. Later, in the sermon on "The More Excellent Way," he says :

"It seems a great deal more may be said in defence of seeing a serious tragedy. I could not do it with a clear conscience — at least not in an English theatre, the sink of all profaneness and debauchery; but possibly others can."

On Dec. 14, 1768, we find him at a play :

"I saw the Westminster scholars act the

'Adelphi' of Terence—an entertainment not unworthy of a Christian. Oh, how these heathens shame us! Their very comedies contain both excellent sense, the liveliest pictures of men and manners, and as fine strokes of genuine morality are found in the writings of Christians."

Thus John Wesley, aged sixty-five years, patronizes the play given by the college boys at Westminster, busy man as he was on that London trip.

On Wednesday, March 29, 1764, he treats himself to an oratorio:

"I heard 'Judith,' an oratorio performed at the Lock. Some parts of it were exceedingly fine; but there are two things in all modern pieces of music which I could never reconcile to common sense: One is, singing the same words ten times over; the other, singing different words by different persons, at one and the same time. And this, in the most solemn addresses to God, whether by way of prayer or thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of date."

The "Lock" was probably not a theatre, but a hospital, in which was a chapel for religious services.

The entertainment question seems to have been up for consideration among the Methodists of 1781. The concerts given by the Wesley boys, son of Charles, in Chesterfield Street, seem to have come under the ban. "John Wesley, in gown and bands, attended one of the concerts with his wife, to show that he did not consider that there was any sin in such entertainments, as some of the Methodists were inclined to think. General Oglethorpe, now more than eighty years old, came on February 25, 1781, to hear the sons of his old secretary. Here he met John Wesley, and kissed his hand in token of respect" (Telford's "Life of Charles Wesley," first edition, p. 191). What a picture to see Oglethorpe, over eighty years of age, kissing the hand of John Wesley, aged seventy-eight years! The two old gentlemen recreating at a concert patronized also by such as the Bishop of London, Lord Dartmouth, Lord Barrington, Lord and Lady De Spencer, the Danish ambassador and others. The tickets for the course were three guineas each. Doubtless John Wesley and wife had complimentaries. He did not spend his guineas in just that way, though he enjoyed the music. John Wesley sought variety in his choice of entertainments. In 1787 he writes:

"Fri. 10—At six I preached to nearly the same number on Heb. 4: 14. In the afternoon I went with a gentleman (Mr. Taylor) to hear the famous musician that plays upon the glasses. By my appearing there (as I had foreseen) an heap of gentry attended in the evening; and I believe several of them, as well as Mr. T. himself, did not come in vain."

As we read that entry, there came to mind, "He that winneth souls is wise."

On December 10, 1787, the dear old gentleman, now in his eighty-fifth year, indulges in a visit to the Wax Works:

"I was desired to see the celebrated wax-works at the museum in Spring Gardens. It exhibits most of the crowned heads in Europe, and shows their character in their countenances. Sense and majesty appear in the King of Spain; dullness and sottishness is the King of France; infernal subtlety in the late King of Prussia (as well as in the skeleton Voltaire); calmness and

humanity in the Emperor, and King of Portugal; exquisite stupidity in the Prince of Orange; and amazing coarseness, with everything that is unamiable, in the Czarina. In the evening I preached at Peckham to a more awakened congregation than ever I observed there before."

Thus John Wesley mingled pleasure-seeking and preaching. His play was always for recreation, in order that he might be able to do better work for the Master. Of course, every student of John Wesley's works knows his attitude towards novel-reading, and that he abridged and published for his people's use a two-volumed novel, three copies of which are on our shelves as we write.

But why write thus of the founder of Methodism? To justify the writer's own conduct? No; for he has not seen a theatre play since childhood, and never learned even a two-step dance (early education sadly (?) neglected in these particulars); but in order to present one side of John Wesley's character, which brings him down from cloudland to solid earth, and shows him to have been very much broader-minded on practical, every-day-occurring questions than are very many of us, his imperfect followers. Space fails us to tell of the conversion of Mrs. Rich, actress, and wife of the proprietor of Covent Garden Theatre. It occurred in old West Street Chapel, London, under Charles Wesley's preaching. She refused to go again on the stage, telling her husband that if he forced her to do so, she would denounce the theatre instead of acting. Also of the conversion of Lampe, the leading musician of Covent Garden Theatre, and musical author, through the reading of John Wesley's "Earnest Appeal to Men of Reason and Religion;" and how both the Wesleys used both of these prominent converts for Christ and for Methodism! Lampe composed tunes for Wesley's hymns. The brilliant Mrs. Rich gave the Wesleys access to people whom they could not otherwise reach. Each became a fellow-helper in the Gospel. How far-sighted and how many-sided were both of the Wesleys!

*Southbridge, Mass.*

#### THE VALUE OF LITTLE MEN

REV. W. McMULLEN.

I DO not mean to refer to physical smallness, for a horse may be worth two elephants; but I want to talk about the men who are *socially* small, i. e., the men who are unknown, or are popularly known only in bulk as the "masses."

After all, the bulk of mankind consists of these men. Forgotten, it may be, and perhaps despised, yet these are the men who fell our forests, and catch our fish, and raise our grain and pork and beef. They mine our coal, and man our trains, and every factory and foundry, every mill and warehouse, has its complement of them, some of them struggling upwards towards ease and wealth and fame, but most of them doomed to live and die in labor's treadmill.

Have these men any economic and religious value?

First, then, as to their economic value. What do these men do? They toil, day by day, month by month, in city and on

farm, east and west, in lowlands or mountains, building cities and villages with infinite labor, groaning, sweating, dying. These men are the weary Titans of the New World, and, if they were to cease their labor, the whole land would famish and die.

We are in danger of undervaluing them. We, too, often give a man's value by the wages he receives; and the man who receives \$10,000 a year is equal, in our opinion, to ten \$1,000 men; and our exhortation to young men is constantly, "Rise, Rise, Rise." What do we mean? Why, "Make yourself capable of higher (i. e., better paid) work." This implies that the man is too good for certain kinds of toil.

Now, what is it that controls wages? Supply and demand? Yes; but let us remember that this law says nothing about the *absolute* value. It is worth, we say, fifty cents to raise a bushel of wheat, and fifty dollars to train a pointer dog. Is this God's value or man's? Surely the answer is self-evident. Men may undervalue, they may even despise, the toiler; his work may be hard and ill-requited; for him earth may plait no laurels and weave no garlands; but if he do his work as a man should, when He shall appear whose hand holds every man's reward, the toiler shall be recompensed according to his toil (1 Cor. 3: 8).

So in religious work. Pick up a church history, and you will find recorded the names of the few, great and good no doubt, who labored hard and suffered much, and laid, well and deep, the foundations of the church. But not these men alone are worthy. I would not take a leaf from the chaplet of the church's greatest sons, but I would lay another wreath upon the spot where sleep our dead, and mark it, "To the Unknown Saints." Bishops and editors and educators have done their work, and done it well; but so have the thousands of backwoods preachers, who, with scanty libraries and sadly insufficient salaries, knew cold and heat, knew hunger and shabbiness, knew worry and weariness. They were ambitious, but they lived unknown; they were opposed, but they never halted in their onward march; they are forgotten, but their names are written where the world shall read them in God's master-roll of heroes.

And as it is with the leaders, so with the rank and file of the church. A few have built churches, and founded schools, and given with princely liberality from princely fortunes, or toiled, with peerless intellect or magnetic oratory, to build our Zion, and their names are deathless; but, in every hamlet where Methodism went, at every cross-road where our preachers have held forth the word of life, our dusty records show the names of men and women and children who were as liberal in their poverty as others in their wealth, as loyal in their devotion to Zion as human souls could be. Self-sacrificing, uncomplaining, cheerful, resolute, fearless, true, they did their duty, they fought the fight, they kept the faith. All honor to the unnamed millions whose liberality was the financial backbone of the church, and whose prayers were its very heart's blood!

The world today worships success, and its cap is ever doffed to the great. Let me be permitted to doff my cap to the nameless, heroic toiler, the man who never succeeds in doing much, but who does all he can.

## THE STRONGHOLD OF BUDHISM IN JAPAN

JESSIE ACKERMANN.

DURING the early history of Japan it was the custom for the reigning monarch to select the seat of government and settle himself amid barbaric splendor to just the degree that his tastes and whims dictated. Hence many of the cities of today are "the old capital." But the rulers of the seventh century outdid all others in perpetuating their reign by erecting shrines, temples and pagodas that would be as enduring as the eternal hills, that form the glory of their setting.

### Nara

Beautiful, sleepy, hill-locked, sun-kissed



GATEWAY LEADING TO GREAT TEMPLE, WITH STONE LANTERNS IN VIEW

Nara! Fascinating beyond all spots of earth — the goal of almost every Japanese; for the most cherished hope of all these tired, restless, longing hearts is to make a pilgrimage to this national sanctuary and worship before the shrines where, for twelve hundred years, a ceaseless flow of humanity has swept within the gates to pay tribute to their favorite god.

Early in the seventh century — so the story goes — the head of the ruling house rode into the place upon a white deer in search of a residence. Enchanted by the natural beauty, he summoned all the gods to abide with him in this spot, and the capital was founded. It grew to be a vast city and in no place in the empire has so much been expended to establish what may be called a religious fort, as here in Nara.

When the capital was removed, the city gradually decreased in area and popula-



SHRINE BEFORE WHICH CHILDLESS WIVES OFFER PRAYER

tion until at the present time it numbers less than 30,000 souls and covers only one-tenth of the space over which it stretched at the zenith of its glory. Time and change have not, however, diminished the national interest that centres about the place. Each succeeding generation has expressed its faith in all that the city stands for by

constant restoration of every sacred object; and now, after twelve hundred years, the traces of time are subdued and the original beauty unmarred — the whole forming the most wonderful testimony to the artistic skill of bygone generations and religious ardor, which has had no ebb, but been a constant flow.

The approach to the chief temple is unique, and of a character which makes it impossible to convey the idea to a Western mind, for "fearful and wonderful" is the bent of Eastern thought. The highway to this place of worship is wide and sheltered by rows of cryptomeria trees of great age and large growth, affording shade by day, and by night casting their long, heavy shadows across the path, making the weirdest scene ever beheld. I have stood in these deep shadows with glints of moonlight falling here and there, and the light of a twinkling star peeping over some overhanging bough, my feet pressing the highway over which countless millions of human beings have passed for all the centuries in search of — what? Oh, the joy of knowing the true and living God!

A thousand lanterns, cut from solid stone, from three to five feet high, many artistic, others grotesque, line the highway on either side. These are thank-offerings to one or another of the gods from persons of both high and low degree, who have

limbs bare to the knees; and most of them wear a heavy cotton cloth bound about the head. Others are protected from the sun by great hats, half as large as an umbrella.

A large per cent. are women who, here, as in Christian countries, act as "proxy" for men in the performance of religious



NATIVE PASTOR AND FAMILY AT NARA

duties. Numbers of them turn aside from the line of march to visit the shrine before which more women have bowed than, doubtless, any place on earth. This temple is dedicated to the god who has power over the natural forces which regulate the size and sex of all families; and to this spot all childless wives, as well as those who are not "the mother of a boy" turn their faces with the same faith, heart-longings and honesty of purpose with which we turn to the love of the Eternal Father. I have seen a woman bowed here, engaged in prayer, with an earnestness that brought great drops of perspiration to her face and brow and almost prostrated her



MISSION HOUSE AT NARA

received some favor and thus pay tribute. Formerly they were lighted every night at the expense of the city, which imposed a "light tax" upon the people, but at the present time this wonderful sight can be seen but once a year. Oil and tapers are used for illumination — a thin sheet of rice paper protecting the light from the wind. The glow is very dim, and on a dark night, as was recently the case, the effect beggars description.

While all the structures and the purpose of their erection are of great interest, nothing claims more attention than the never-ceasing stream of pilgrims. These are of all degrees, from every walk of life, hailing from every section of the country. The large majority, however, belong to the great masses — the uneducated, in whom ancestral superstitions still remain their chief heritage. As I sit writing, through my open window I see hundreds and hundreds who have arrived on the latest train. They are dusty and travel-stained; many walk with halting step, leaning upon a strong staff. Doubtless it is their last pilgrimage — possibly also, their first. Common straw sandals protect their feet against the stony roads; their dresses are tucked up into their belts, leaving their



BOY AND GIRL IN NATIVE DRESS, CHILDREN OF NATIVE CHRISTIANS

physically, while she plead for the favor of the god.

The building is very old, possessing a

rare attraction. Every time I leave the house, unconsciously and irresistibly my feet seek the well-beaten path that leads to the temple; and, though it is in full sight from my window, I am always "moved upon" to go that way. In front of the building is a great brass gong to



GROUP OF NARA CHRISTIAN WOMEN

which a heavy rope is attached. The woman takes hold of the rope, reverently bows her head, and sounds the gong. This is done to arrest the attention of the god, who may be slumbering. When sat-

progressed wonderfully, but the great masses, those living inland and in the rural districts, are just where the women were when these faiths, so belittling to womankind and her development, were introduced, and women were placed in a bondage wholly unknown to them in the earlier centuries.

Progress is written in every movement of the empire along industrial, commercial and social lines, but woe betide a nation that moves faster than its women! When the herald angels sang the song upon Bethlehem's plains, it was the anthem of woman's emancipation, and the only way that these women can ever become "free indeed" is through the echo of that song. They are thirsting for the water of life; they are longing for the peace that the world cannot give, and the love that is only found in the bosom of the Eternal Father. To the women of the West belongs the privilege, and upon them rests the responsibility, of helping these women to fall into line with national progress, and of raising for them a new and ideal standard which must one day, through them, become the foundation of the highest life of the empire.

dist societies were accepted and continued on their desire to be saved, and their fearing God and working righteousness; and they could hold any other kind of religious opinions *so long as they did not use their opinions for disturbing or destroying the unity of the body?* Some modern Methodists, reading the quotations published in ZION'S HERALD from Wesley's Journals, might feel at liberty to express and enforce their pet opinions in a dogmatic way—opinions sometimes radically opposed to the general teaching of the Methodist Episcopal Church. I have known churches rent asunder by such public expression of opinions. True, "Methodists can think, and let think," but many are not disposed to "let think."

Further, is it not proper, in the light of the said quotations, to ask the question, Did not a certain General Conference which added the articles of religion as a test of membership, trample on Wesley's teaching and the practice of the church in all previous years by such action? Prior to said General Conference members were received into church upon promising to obey "the rules of the societies," which rules summed up mean: Abstain from all evil, and do all the good you can. Will not some one in the next General Conference introduce a measure seeking to put the church back into the former simple, grand, apostolic, and Wesleyan practice in receiving members?

Some preachers of today, when receiving members, repudiate the additional test for admission, and ask no questions in reference to the articles of religion. The articles of religion evidently were intended by Wesley for the clergy, and the rules for the laity.

*Uneasville, Conn.*

"I would not dare, though it were offered me,  
To plan my lot for but a single day,  
So sure am I that all my life would be  
Marked with a blot in token of my sway."

#### A Very Wise Suggestion

IT would be well if the General Conference would instruct each Annual Conference to prepare a schedule of dates for the guidance of each pastor and church in its boundaries in taking the benevolent collections. As it is now, many pastors have no particular order, and the various benevolences are presented in a haphazard fashion, sometimes congesting into certain periods, and then leaving long intervals in which no appeal is made. Of course, in the cities, the summer, when the congregation is scattered, is an unfavorable time for presenting such matters; but, speaking generally, in nearly every Conference there are some particular reasons why this or that major collection, or group of minor ones, should be taken at a specified time. Other churches can manage this matter somewhat better than we, since they can govern themselves by the calendar year, while our church must observe the Conference year, with its wide variations. Other churches can apportion January to foreign missions, February to city evangelization, April to education, June to church extension, September to ministerial relief, November to home missions, December to the freedmen—with others appropriately placed. As Methodists, we ought to do everything decently and in order, and, as much as the course of study, some right regulation of this important matter should be attempted

—Western Christian Advocate.

A BAND OF PROMISE

isified that she has his ear, her petition is poured forth, more like the wail of a lost soul than the prayer of a human being. A few steps lead to the veranda, which extends entirely around the building. Mounting this, with beads in hand she proceeds to repeat the prayers, walking, as she mutters, until a given number of miles are covered. This is a sort of penance.

To the left of the temple is a small house, at the window of which is seated a priest who receives the cash offering—this in addition to the one made to the god—and blesses the giver, bestowing a charm upon her which will bring her heart's desire. All sides of this house are covered with small squares of wood upon which are painted the figures of women in every attitude of prayer which could be conceived by the human brain. These have been placed there by women as recognitions of the favor of the god.

Women in many parts of Japan have

The work in this graven-image-ridden city has indeed taken root and there are a few Christian women.

#### Quotations from Wesley's Journal

REV. RICHARD POVEY.

IT is evident, if we knew more about Wesley and his teachings, we would be better ministers and members of the Methodist Episcopal Church. "Methodism imposes no particular form of worship. It requires of its members no conformity in opinions; they can think and let think. One desire admits you to its societies, viz., a desire to be saved; one course of conduct continues you in its fellowship, viz., 'Fear God and keep His commandments.' Was the foregoing ever absolutely true in Methodism? Were not qualifications implied and enforced? Was not Wesley's idea, and also his practice, that the members of Metho-

## THE FAMILY

## THE UPPER ROAD

Far lie the mountain crests against the sky;  
How shall I find my way so lone, so high,  
Without a chart, and with a heavy load?  
Pilgrim, one certain Guide is thine at will,  
Where the road forks, winding o'er plain  
and hill,  
Whichever way seems easier, choose thou  
still

The upper road.

By briar and bramble hedged on either hand  
Often it climbs within a lonely land  
Where 'neath thy stumbling feet sharp  
stones are strewed.  
Yet choose it ever, for beyond it rise  
The steadfast peaks that pierce the eternal  
skies,  
They are thy goal; here thy beginning lies,  
The upper road.

Comrades may smile, and beckon thee instead  
To take the lower path, so smooth to tread,  
Where roses bloom, without a thorn to  
goad,  
A pleasant choice — and yet it leads away  
From the high mountain-tops that front the  
day.  
Turn, pilgrim, turn, and take the wiser way,  
The upper road.

On these rough upward paths have climbed  
the feet  
Of all earth's heroes, all her saints, to meet  
Reward and joy, at the sure end bestowed.  
Their steps have stumbled, too, their bur-  
dens weighed  
Heavy as thine; yet forward, undismayed,  
They press before thee. Choose — nor be  
afraid —

The upper road.

— PRISCILLA LEONARD, in *Wellspring*.

## Thoughts for the Thoughtful

The sixth was August, being rich arrayed  
In garment all of gold down to the ground;  
Yet rode he not, but led a lovely maid  
Forth by the lily hand, the which was crowned  
With ears of corn, and full her hand was found:  
That was the righteous Virgin, which of old  
Lived here on earth, and plenty made abound.

— Edmund Spenser.

It does not follow that the archer aimed,  
because the arrow hit. — Thomas Fuller.

Let us look at the good of life a little  
apart from our own particular sorrow. —  
George Eliot.

What the world really needs is men who  
have news from the land of the ideal, who  
have God's life within them, who open  
afresh the springs of living water that  
quench the thirst of the soul. — J. Brierley.

It is the glory of man that his life rises to  
moments of joyous consciousness, when he  
not only lives, but also knows that he lives.  
— Rev. C. F. Dole.

Every part of the universe shares in the  
life of all the other parts, as when in the  
solar atmosphere, pulsating at its temperature  
of a million degrees Fahrenheit, a  
slight breeze instantly sways the needles in  
every compass-box on the face of the  
earth. — John Fiske.

To the Christian thought of Personality,  
that is, individuality creating itself  
through covenant with God, there is no  
Fate, save lack of time; and the belief in

immortality, the historical corollary of the  
belief in Personality, makes time no bar. —  
H. S. Nash.

Just as it is the distinction of a crystal  
that it is transparent, able to let the light  
into and through its close flinty body, and  
be irradiated by it in the whole mass of its  
substance, without being at all more or  
less distinctly a crystal, so it is the grand  
distinction of humanity that it is permeable  
by the Divine nature, prepared in that  
manner to receive and enthrone the Infinite  
Spirit; to be energized by Him and  
filled with His glory, in every faculty, feel-  
ing and power. — Bushnell.

Plan surprises for people. Jesus "went  
about doing good." So can you in your  
way, with His spirit. If you fill well the  
place where you are now, be sure He will  
give you another place, growing larger as  
you grow larger. Whenever you feel blue,  
remember God loves you, and think up  
some kindness — if no more than sending  
a flower to some one or writing a note to  
Henry Street, or Mulberry Street, or to me.  
— Maltbie D. Babcock, D. D.

The Master will mix the hours as it  
pleases Him, and so you should accept  
them with a murmurless spirit, if you are  
expecting Him to work out His own pur-  
pose in and through you. Bright and dark  
days will often stand close together, but  
each shall come to declare His message.  
In painting china the artist outlines the  
piece of work in a dull black, and then  
"fires and burnishes" it, and lo! it comes  
forth in the beautiful color of gold. God  
has a golden thought and purpose back of  
each dark experience, and when He has  
thus tried us, He will bring us forth as  
gold. Yes, to take life as it comes; not to  
be so anxious about the form of the day as  
the life of the spirit it should enshrine —  
this is the secret of unfolding God's noble  
thought in terms of generous and Christ-  
like living. The crown of the morrow lies  
in that approach to the Christ character  
which a life of faithfulness today makes  
real and abiding. — Rev. I. Mench Chambers.

When you are at your best, you are poor  
by the side of the absolute perfection; your  
finest workmanship is coarse and barbaric  
by the artistry of God; and your most  
magnificent gift is a trifle by the side of the  
boundless generosity of Heaven. What is  
the moral of it? Why, if you are at your  
best — and don't be less than at your best —  
if your finest workmanship is poor, take  
care that you never accomplish less than  
your best. And if your largest gift is  
small, don't give less than your largest  
and your best. — Rev. W. L. Watkinson.

Here is yet another band of desert pil-  
grims gathered round about the refreshing  
waters of the Lord. They call it "the river  
of peace." The pilgrims are sitting in  
"memory's sunlit air," and their souls are  
possessed by a heaven-born peace. The  
world offers the pilgrim peace; but how is  
the gift bestowed? In giving peace the  
world attempts to shut two doors — the  
door of the past and the door of the future.  
It seeks to stifle memory and to put antici-  
pation to sleep. When the Lord gives peace,  
He throws both doors wide open. He opens  
the door of memory, and converts the re-  
membrance of yesterday's sin into a sense  
of sweet forgiveness. He opens the door of  
anticipation, and converts the fear of to-  
morrow into a radiant and alluring hope.  
These pilgrims, gathered about the waters  
of peace, gaze back into their yesterdays,  
and sing, "Goodness and mercy hath fol-  
lowed me;" and they gaze into futurity  
with the further strain upon their lips, "I

shall dwell in the house of the Lord for-  
ever." The world offers peace, but it is the  
peace of benumbment, a mirage which  
mocks the soul. In place of the mirage  
God offers the pool of perfect and satisfying  
peace. — J. H. JOWETT, M. A., in "The  
Mirage and the Pool."

The larch tree grows in southern Europe,  
and long ago it was introduced into Eng-  
land. When the gardeners first got hold of  
the plant, they thought it needed heat since  
it came from the south, and so they shut it  
up in their hot-houses, where it withered  
and died. The gardeners grew disgusted,  
and threw the larch trees out of doors. Lo!  
at once they began to flourish, and became  
large and beautiful. So it is that often God  
finds it necessary to throw us out of doors  
into the cold, into trials and difficulties and  
sorrows, in order that our characters may  
be developed, and we may grow strong. —  
*Christian Endeavor World*.

If we have any trial which seems intoler-  
able, pray — pray that it be relieved or  
changed. . . . One disabled from duty by  
sickness may pray for health that he may  
do his work; or one hemmed in by internal  
impediments may pray for utterance, that  
he may serve better the truth and the right;  
or, if we have a besetting sin, we may pray  
to be delivered from it, in order to serve  
God and man, and not be ourselves left to  
Satan to mislead and destroy. But the an-  
swer to prayer may be, as it was to Paul,  
not the removal of the thorn, but, instead, a  
growing insight into its meaning and value.  
The voice of God in our soul may show us  
that His strength will enable us to bear it.  
— James Freeman Clarke.

As torrents in summer,  
Half dried in their channels,  
Suddenly rise, though the  
Sky is still cloudless,  
For rain has been falling  
Far off at their fountains,

So hearts that are fainting  
Grow full to o'erflowing,  
And they that behold it  
Marvel, and know not  
That God at their fountains  
Far off has been raining.

— Longfellow.

## AN EXPENSIVE VISIT

HELEN M. RICHARDSON.

HOW thoughtless people are about  
visiting, how regardless of the fact  
that "wearing one's welcome out,"  
although an old saying, is yet a true one,  
and that it is also a mistaken idea for one  
to imagine that it is economy to go to the  
house of a relative or a friend, instead of a  
hotel, for a summer vacation or a brief so-  
journ when traveling.

"You are not looking well," I remarked  
to a friend. I had not seen her for several  
months, and I could not help noticing  
how worn and pale she was looking as  
she sank limply into a chair during an  
afternoon call.

"I have but just recovered from a se-  
vere illness," she replied.

Not being one of those tiresome people  
who are forever boring you with their  
woes, she would have said no more had I  
not questioned her; and this is her story  
as she related it:

"You know I spent three weeks, this  
summer, with Cousin Mary. She had  
been urging me for several years to make  
her a visit. She lives in Maine upon a  
beautiful farm, and has plenty of help and  
lots of leisure. I was all run down. June  
and July, you remember, were unusually

hot, the baby was teething and was fretty and troublesome. 'Why don't you make your cousin Mary the visit you have been promising her?' asked Jack, one day. That night a letter from Mary herself, urging me to spend the month of August with her, settled the question — and I went. I had a delightful time. I gained rapidly, and so did baby; and both of us came home looking and feeling so much better that Jack was delighted, and pronounced the visit to have been a wise investment of money; for traveling expenses, alone, were quite an outlay for us upon Jack's small salary."

Here my friend paused, as if at a loss how to continue her story. I came to the rescue.

"And then, I suppose, you went right to work again and undid everything," I remarked.

"Well — not exactly," she hesitated. "It came about in this way: I had been home a little over two weeks, and with my renewed strength was beginning to wonder how my work could have seemed such a burden to me in the early part of the summer, when one day there came a letter from Cousin Mary informing me that she and another cousin, whom I knew but slightly, were coming to make me a visit.

"I braced myself for the occasion, and went to work preparing for my visitors. Mary is very thoughtless, and had neglected to tell me when they were coming; but I supposed that I should have a week, at least, to get ready in, and another letter before they came. The next night the door-bell rang — and there they were! 'We thought it would be so nice to surprise you,' said Mary, as she was taking off her things. It was a genuine surprise, indeed, but I did my best to conceal the fact that it was an unpleasant one, and hustled about to get things ready for my guests.

"You know we have but one spare room, and that is small, so Jack and baby and I moved into it, and gave Mary and Alice ours, which is larger and airier. Mary knew that I did my own work, and I supposed that two weeks, at the most, would be the extent of her visit; and assuring myself and Jack that I should get along all right, I was beginning to see my way comfortably out of my dilemma when in the course of conversation I found out that they were intending to stay a month. 'You must remember how delightfully you were entertained this summer,' Jack said, when I mentioned the fact to him. It was the truth, and I said no more.

"One day, Mary and Alice offered to do the work while I took baby and spent the day with a friend. They said so much that I went. I was so tired I thought it might prove a rest. I caught a severe cold that day, which I could not properly attend to, and the result was pneumonia. The case was so severe I was taken to the hospital, and my guests, all unused to work, were obliged to assume the care of little Ruth and engineer the affairs of the household as best they could.

"Poor Jack stood this condition of things for about a week; then the month's stay to which my cousins had pledged themselves having expired, they

returned home, and Jack procured a housekeeper. A month at the hospital was my portion. A large doctor's bill, enormous household expenses, to say nothing of trouble and anxiety, fell to the lot of Jack. Do you wonder that I look careworn?"

After my friend left me, I pondered long and earnestly. Have people any right, I asked myself, to go into the family of another for so long a stay unless they have first been assured by the friends whom they wish to visit that their presence is desired, and that they have chosen a fitting time?

Aside from the question of timeliness, there are other things which people often set at naught when planning these little pleasure-trips. Families keeping help seldom realize the many, many steps to be taken, and the amount of planning needed, to insure a pleasant visit with friends who, either from choice or necessity, do their own work.

My friend would hardly have thought that she could have afforded to pay for three weeks' board at a hotel; whereas, in her case, as in many another, this would have been the wisest and cheapest thing to have done. Her visit, although solicited, incurred a debt. Sooner or later that debt must be paid. Whereas, board at some moderate-priced hotel would have relieved her of all responsibility in that direction.

*Waltham, Mass.*

#### An Unwise Management

"WHEN I was fifteen and very fond of managing," said a woman of fifty, "a bit of advice was given me by an aged aunt. She said, 'Hepsi, dear, the world went on very well before you were born, and it won't go to pieces when you die. Don't feel that you must be conductor, engineer and fireman all in one!'"

The wish to manage is inborn in some natures. They cannot be contented to let other people alone in the smaller affairs of the home; they interfere, and adjust, and ordain, often to their own disturbance and to the embarrassment of those who prefer their own way. In parents and teachers the continual effort to manage makes children either weak or wilful; it is much better for the latter to depend more on themselves within certain limits, than to wait for orders. This is one reason why for some children it is better to be at school, away from their home, than to lean upon their father and mother in every detail of life.

The woman who acquires the art of managing her kitchen without taking away all liberty from her domestic will have a happier home and fewer changes among her servants than she who controls each portion of the work, from building the fire in the morning to locking the doors at evening. Too much management is very poor economy, and it defeats its own end. In contrast to no management at all, over-management may be tolerable, yet experience shows that the former lack of method is by no means hurtful where the home atmosphere is healthful. One seldom sees shipwreck in young people who have lived where the law of kindness has been ever on the lips of their elders, and where integrity has been at the foundation of the home life, for children are imitative beings and love is a great safeguard. Over-disciplined children, who are managed and watched and governed from the outside merely, are very apt to wander from recti-

tude when the strong hand is withdrawn.  
— *Christian Intelligencer.*

#### A SONG OF TOIL

I take the little kiss she gives when I go forth at morn,  
I take the little farewell wish upon the breezes borne;  
I take her little arms' caress, and in the morning light  
Go out into the world of toil, to battle for the right.  
Ring, anvils, with your clangor!  
Burn, forges, fierce and far!  
The night shall bring the world of home,  
Where love and goodness are!

I lean to little lips she lifts to my rough lips of love,  
I read the mother-hope that shines in eyes that gleam above;  
I hear the roaring city call, and unto it I go  
Light hearted for the stress, because a child heart loves me so.  
Swing, hammers, with your clatter!  
Whirl, wheels, and shaft and beam!  
The light of love shall guide me home  
From out this shroud of steam!

I take the little rose she holds and pin it on my breast,  
I take the tender memory of her word that cheered and blest,  
I face the urgent purpose of the labor that is mine,  
Filled with her trust and patience, her youth and faith divine.  
Plunge, cities, with your thunder  
Of traffic-shout and roar!  
I take the task and do the deed,  
While she waits at the door!

I take the task, I face the toil, I deem it sweet to be  
Bound to the labor that is love for love's fine liberty;  
From morning unto eventide, remembering her I go  
Under the bending wheel that glides forever to and fro.  
Sing, mills, your clattering chorus,  
Down where the millions sweat!  
I bare my arms and give my strength  
And joy in what I get!

I give and take, and give again, and unto dark am bent  
Beneath the burden of the task for which sweet life is spent;  
But, ah! the wage so dear to have, the little lips that wait,  
The hearts that ring, the arms that cling, when I unlatch the gate!  
Clang with your mighty revel!  
Roar, cities, with your strife!  
And God be praised for strength to toil  
For wage of love and life!

— *FOLGER MCKINSEY, in Baltimore News.*

#### A BIT OF THE LORD'S WORK

WILLARD N. JENKINS.

"I AM very sorry, May. I would gladly help if I could, but it is impossible. In fact, I have no time for Christian work."

May Hanson looked surprised at this statement, and Addie Weston went on hurriedly:

"I don't know as I mean that, either, for I suppose that all work is Christ's work if it's done in the right spirit. But I have no time for outside work of any kind. All my time is occupied at home for papa."

"I'm sure you succeed in that," said May, casting an admiring glance about the neat rooms.

Addie colored with pleasure. She was too young a housekeeper not to take great satisfaction in all such compliments.

"Papa thinks I do well. You see, it is my ambition to have things as dear mamma had them," and her lips quivered. Her mother had been dead only a year.

"Yes, I know," assented May.

"And I never go out in the evening

because that's the only time of the day papa is at leisure, and I want to entertain him. I'm sorry, as I said, but I can't do as you wish."

"Oh, well, never mind, dear! I can find some one who will help. And now I must go."

Addie had spoken bravely, but when she watched her friend hurrying away, she had at heart a sensation of loneliness. She did not like to feel herself deprived of a share in the Christian usefulness of the girls who were her friends. In comparison with their good deeds all that she could accomplish seemed very insignificant. "I cook and sweep and dust—and that's all," she said to herself, and then she quickly wiped away the starting tears, for Mrs. Walton was coming in at the front door, as usual without the formality of ringing.

Mrs. Walton was a middle-aged woman, tall and angular, and outspoken to a degree which was often unpleasant, but which was generally accepted as being "only Mrs. Walton's way." She knew all that was worth knowing in the family histories of the townspeople, but seldom repeated anything save for some good reason of her own.

When she was seated in a comfortable rocker, she glanced sharply about her.

"I have an errand this afternoon, Addie," she said, rocking energetically. "Do you want to take a boarder?"

"A boarder!" echoed Addie, smiling. "No, I can't say that I do."

"I'm sorry to hear it," returned Mrs. Walton. "I didn't suppose you were reduced to such straits, but 'twould be a deed of kindness to take Grandma Gleason. Do you know her?"

"I've seen her, I think—a sweet-faced old lady with white hair."

"She's Tom Gleason's mother," continued Mrs. Walton, who seemed unusually inclined to discuss her neighbors. "Tom married a widow with five children, and the house has always been crowded. There is nothing bad about the children that I know of, but they are terribly noisy, and it's hard for the old lady."

"It must be," said Addie, in an absent manner.

"The latest development is that Tom's wife's sister is coming from the West to stay a month or two, and there is no room for her, so they want to find a boarding-place for grandma. They are willing to pay two dollars and a half a week. Mrs. Davis would be glad to take her, but I don't want her to go there. The Davis house is always in confusion, and the children are rude and noisy."

"It is not always easy to find a boarding-place for an old person," suggested Addie.

"True, but Grandma Gleason wouldn't be much trouble. And I can't help thinking that this is a bit of the Lord's work."

Addie made no reply, being, to tell the truth, weary of the subject. It was not till Mrs. Walton had departed that a sudden, startling thought flashed into her mind. "A bit of the Lord's work!" And an hour before she had been regretting there was so little of this in which she could have a part. She had decided that she was willing to do what she could within her own home. With a feeling

something like awe she wondered if this could be God's way of taking her at her word.

When she broached the subject to her father, he showed his surprise plainly.

"Why, my dear, I haven't any objection, only on your account. Grandma Gleason is a good old lady, I do not doubt; but it seems to me that you already have care enough."

It took considerable reasoning to convince him to the contrary, and by the time his doubts were removed, Addie had forgotten how absurd Mrs. Walton's proposition had seemed when she had first listened to it. She hardly realized that she was making a sacrifice, but if that thought had been uppermost in her mind, she would have felt repaid at the sight of grandma's joyful relief when she knew that she need not look forward to a couple of months in the companionship of the Davis family.

In Grandma Gleason's seventy-two years of experience she had never known a home like that to which she came a week later. Discomfort had been her lot for so large a part of her life that she had ceased to look for anything else. But when Addie showed her into the large, spotless room, which was to be hers for weeks, tears dimmed the kind old eyes behind the steel-bowed spectacles. There were dainty pictures on the walls, a fine view from the windows, and the white-covered bed invited repose. All this comfort and beauty hers! It was hard to believe.

"No one could accuse your boarder of being obtrusive," Mr. Weston said, laughingly, to his daughter, when the experiment was a week old. "She flits about the house like a little gray shadow, and, apparently, would be satisfied with anything. And yet," he added, thoughtfully, "she impresses me as being perfectly happy."

"I think she does like to be here," Addie answered, with a smile.

But neither she nor her father realized Grandma Gleason's measureless content. For years it had been the chief effort of her life not to be a burden on Tom's sharp-tongued wife, and not to win the ill-will of the restless, noisy children, bound to her by no tie of blood. What a relief it was to feel that she need not guard every movement, every look, even! No one complained if she happened to be five minutes late to breakfast. No one frowned if she spoke when callers were present. She had an easy chair in the living-room, and her opinion was often asked on various subjects. Tom came to see her frequently, and in his brief calls showed more tenderness and consideration than he had ever thought of exhibiting when his mother was under his own roof. He was a little afraid of his wife, and was thankful that his patient mother was living in an atmosphere of kindness and love.

After Mrs. Tom's sister had completed her long visit, Grandma Gleason still remained at the home of the Westons. Mrs. Tom found the extra room a great convenience, and, as she patronizingly remarked to an acquaintance, "The Westons had lost some of their property, and no doubt they thought a great deal of the two dollars and fifty cents a week." This remark reached Addie's ears in due time;

but she only compressed her lips and said to herself, "For the Master's sake."

One morning grandma did not come down to breakfast. Addie went up to her room, and found her lying very still, with a sweet, peaceful expression upon her face. She had gone to be with the Saviour she had long loved.

"I don't know but it'll be a comfort to you," said Mrs. Walton to Addie, who felt the loss of her old friend with a keenness which surprised herself, "to know what grandma said to me, a week before she died. She said that ever since she came to live with you she had seemed to have a clearer understanding of the words in the Bible about 'entering into rest.' We can never know how much it meant to her to be taken into your home and treated with tender consideration."

Addie smiled through her tears. Surely she could never again feel that she was shut off from doing special work for Christ when she had been allowed to bring a little of heavenly rest into the last days of a life which had been cramped and desolate.

*Sprague's Mills, Me.*

#### "THOU HAST MADE SUMMER"

How Thou dost love this earth of Thine,  
Father beneficent, whose sun,  
Ordered by Thee to bless and shine,  
Cheers the long day till night is won!  
On moor and mountain, lake and sea,  
All happy things give thanks to Thee!

Tiny meadow-gardens full of flowers,  
Thy cornfields daily gathering gold,  
The bracing breezes, the soft showers,  
The merry things of wave and wold,  
Bless Thee alike in sun and shade,  
So glad the summer Thou hast made.

And yet more glad are we, O Lord,  
Who from the winter of our fear  
Come into summer at Thy word,  
And see Thy star of peace appear.  
O Father, may our joy-time be  
One long thanksgiving unto Thee.

—MARIANNE FARNINGHAM, in *Christian World*.

#### Tommy's Hammer

THE Beachem family was a happy-go-lucky one, and rosy-cheeked Bridget, "just a week over from the ould country," seemed a most appropriate hand-maid. For the most part her mistakes amused and delighted them, but on one occasion a mistake came near making serious trouble.

She had been with the family two days, and was in the nursery with three-year-old Tommy.

"Bridget," cried Mrs. Beachem, as she rushed into the nursery, "Mr. Beachem has just telephoned me that he has left his revolver on his dressing-table by mistake, and it isn't there! Have you seen it? I know you were there tidying up the room."

"What is it loike, mim?" asked Bridget. "There was a little thing about so long, wid a crook loike at wan end, and brought loike silver. Could that be it? Oi gave it to Tommy for to hammer his little tacks into the board, but he had no fancy for it, and Oi think he floong it under the bed. Yis, mim, there it is, away over in the far corner."

Mrs. Beachem glanced under the bed. The revolver was there. "Let it stay until Mr. Beachem comes home," she said faint-

ly. "I'll take Tommy into my room and lock up the nursery." — *Youth's Companion.*

### Captured Big Game

**I**N one of the St. Louis Sunday-schools the class-rooms are separated by glass partitions. A St. Louis paper says that during a session of the school one of the teachers was much annoyed by loud talking in an adjoining room.

At last, unable to bear it any longer, he mounted a chair and looked over the partition. Seeing that one boy who was a little taller than the others was talking a great deal, he leaned over, hoisted him over the partition and banged him into a chair in his room, saying, "Now be quiet!"

A quarter of an hour later a small head appeared round the door and a meek, scared little voice said:

"Please, sir, you've got our teacher." — *Exchange.*

### A FLOWER PARTY

ADELAIDE L. ROUSE.

**A** ATTRACTIVE summer entertainment is a Wild Flower Party. A successful affair of this kind was given last summer by a young woman who needs to make the most of her resources. The rooms were decorated with wild flowers, tastefully arranged. No expensive flowers lend themselves so readily to decoration as do the wild blossoms. There was a profusion of wild carrot, sometimes known as Queen Anne's lace. Nothing could be more useful or graceful for filling in. The mantel in the parlor was banked with dandelions, relieved by their own leaves. Common brown jars from the kitchen were filled with great bunches of buttercups, black-eyed Susans and tall grasses, and were set about the corners of the rooms and on the stairs. Wild grapevines were festooned over the windows, around the chandelier, and hung down the corners of the room. Nothing could have been more delicious than the odor of the grape blossoms.

In the dining-room the refreshment tables were decorated with more of the wild blossoms. There were five small tables instead of one large one, and in each some color scheme was followed. The pink table bore as a centre-piece a great bowl of pink clover, with a dainty bunch of the same at the plate of each guest. A large cake, heavily iced, bore a wreath of clover blossoms. The yellow table was decorated with buttercups, another with violets, and a fourth had all its decorations of jewel weed. A very cool-looking table was all in green, with a hop-vine and its blossoms wreathed about the centre and at the plate of each guest.

The menu cards were decorated with sprays of wild flowers and appropriate quotations. The hostess does not paint, but she attached the flowers to the cards with a bit of library paste. The flowers, of course, corresponded to the different tables. The cards intended for the violet table bore two or three wild violets and these words:

"Long as there are violets  
They will find a place in story."

On the buttercup card was printed:

"All will be glad when noon tide wakes again  
The buttercups, the little children's dower."

The weather was warm, and all the refreshments were cold, consisting of bouillon, peanut and lettuce sandwiches, iced tea, lemonade, ice cream, and a variety of cake.

The intellectual side of the entertainment included music and recitations. The songs were "My Love's like a Red, Red Rose," and the "Flower Song" from Faust. A local elocutionist recited Wordsworth's

"Daffodils" and Burns' "To a Mountain Daisy."

But the principal feature of the occasion was the "Flower Puzzle." A list of disguised names of flowers was hectographed, room being left at the right of each name for the answer. One of these lists, with a carefully sharpened pencil, was given to each guest, who was expected to fill the blank with the proper name. The one who gave the most correct answers received as a prize a copy of "How to Know the Wild Flowers."

The list of disguised flowers and the answers are given below:

1. Two ingredients of cake.
2. A lively young woman.
3. An injured vital organ.
4. A warlike weapon and a place where money is coined.
5. Something found in all canines and one of the primary colors.
6. A lively and dangerous (mythical) animal.
7. Name of a dignitary in the Romish Church and a blossom.
8. To regret, to be sorry for.
9. An untidy song-bird.
10. Part of the dress of a member of a monastic order.
11. A preacher in his proper place.
12. An ornament and a weed.
13. Something used to fasten the clothing of an unmarried man.
14. Something given to a victor.
15. A confection and a bunch or knot.
16. An unruly garden vegetable.
17. An aboriginal race and a plant native in America.
18. Two qualities of taste exactly opposed to each other.
19. Saccharine in taste and a national ensign.
20. The money-bag of a man of pastoral occupation.
21. A stamp of an Israelitish king.
22. Found in the mouth of a venomous serpent.
23. A dark-eyed woman.
24. Does away with doctors.
25. A small fowl and a wild plant.
26. Something worn by Reynard.
27. A universal physician.
28. A plant and a man's name.
29. An aboriginal garden vegetable.
30. A decorated drinking vessel.
31. Name of a man not of a sour disposition.
32. A command to arouse a bird.
33. A season of the year and a color.
34. A cotton fabric and a shrub.
35. A sweet girl.
36. An over-fashionable animal.

#### ANSWERS

- |                         |                       |
|-------------------------|-----------------------|
| 1. Butter and Eggs.     | 19. Sweet Flag.       |
| 2. Bouncing Bet.        | 20. Shepherd's Purse. |
| 3. Bleeding Heart.      | 21. Solomon's Seal.   |
| 4. Spearmint.           | 22. Adder's Tongue.   |
| 5. Dog's Tooth Violet.  | 23. Black-eyed Susan. |
| 6. Snapdragon.          | 24. Self Heal.        |
| 7. Cardinal Flower.     | 25. Chickweed.        |
| 8. Rue.                 | 26. Foxglove.         |
| 9. Ragged Robin.        | 27. Heal All.         |
| 10. Monk's Hood.        | 28. Herb Robert.      |
| 11. Jack in the Pulpit. | 29. Indian Turnip.    |
| 12. Jewel Weed.         | 30. Painted Cup.      |
| 13. Bachelor Button.    | 31. Sweet William.    |
| 14. Laurel.             | 32. Wake Robin.       |
| 15. Candytuft.          | 33. Wintergreen.      |
| 16. Wild Carrot.        | 34. Calico Bush.      |
| 17. Indian Tobacco.     | 35. Sweet Cicely.     |
| 18. Bittersweet.        | 36. Dandelion.        |

Athens, N. Y.

### A Lesson in Consideration

**A** WISE mother has taken measures to have her daughter comprehend for one brief hour what it means to stand over the ironing-board on a summer's day. The girl was required to iron one of her own long, elaborately-trimmed white skirts. It was a difficult task to hands unaccustomed to wield the flatiron. But the mother hardened her heart as she watched the perspiration roll off her daughter's face and the delicate skin turn scarlet, as she saw the girl wrestle with sticky starch, vexatious

wrinkles and unsightly smooches. The task was never repeated. There were servants enough to attend to the laundry work. But this one experience was worth more to the girl than any amount of preaching about the Golden Rule. It put her in the place of the laundress for a little while. It showed her what toil was involved in laundering her pretty clothes and made her more careful and considerate all her life. It was really a lesson in social relations. — *Congregationalist.*

### Troubles Ahead for Her

**W**HEN the daughter of the house returns from college she is sometimes inclined to forget that there are serious duties awaiting her. It is then, says the *Chicago Journal*, that the wise mother brings her to a different point of view.

The girl had been very clever in her studies, and had been at home only a few days when she said to her mother: "Yes, I've graduated, but I don't want to lose my interest in my work, and I shall try to keep up my psychology, philology, bibli —"

"Just wait a minute," said her mother. "I have arranged a course for you in roastology, boilology, stitchology, darnology, patchology and general domesticology. You might as well begin right now. Get your apron on and pluck that chicken."

### BOYS AND GIRLS

#### THE NEXT THING

**T**HE close little kitchen fairly steamed with the heat. Hetty's face wore a look of despair as she gazed at the piles of dirty dishes. "There's always more when one's tired," she thought, "but I'll hurry and get them out of the way before ma comes in." Her fair face flushed red as she bent over the big dish-pan of hot water, but the dishes rattled fast as she piled them ready to dry.

"O Hetty!" cried the young girl who came into the kitchen fanning herself with her sun-bonnet. "My, but this is a hot place, an' you ain't done the dishes yet! I'll help you. Where's a towel?"

"Get clean ones, the others are all in the wash," said Hetty, "an' let's hurry, Bess, an' get all done before ma gets in with the clean clothes."

"All right, I'm a patent dish-wiper," Bess cried, swinging her towel, "but, Hetty, I wanted to ask you, did you ever hear such a funny name for a book as 'The Next Thing?' Miss Power had it sent her for a present, an' she said she'd lend it to me, after she finished reading it, for it is such a good story. It begins with this verse."

Bess flourished her towel as she repeated:

"Do all the good you can,  
In all the ways you can,  
To all the people you can.  
Just as long as you can."

"I read that, and the first chapter, and it tells how a girl tries to do good, and 'twas the next thing. I think sometimes the next thing's mean to do, don't you? I can hardly wait to see what that book girl did then — if she did it, or tried to get out of it some way."

"Your next thing was good this time," laughed Hetty, looking at the piles of clean dishes. "There's ma callin' you to come feed the chickens. Dick hasn't come home yet. Run 'long, I can easily finish now." She smiled at her sister,

"Little Sister," as she often called her, although Bess was nearly as tall as herself. She hurried about her work with the feeling she was finding many "next things," and as she did one after the other, she wondered if the little things counted. She remembered Bess' verse, "'In all the ways you can 'must be everything,'" she thought, as she half-whispered the verse.

Just then Mrs. Gardener, Hetty's mother, came into the kitchen carrying a heavy basket full of clean clothes. "I never saw it so hot in all my life," she groaned. "We'll have to get up early an' iron or we'll smother. My! Hetty, but I'm glad you've done the night's work, for some way I'm all tuckered out. What with this long hot spell, an' pa's frettin' over the corn, an' his feelin' so poorly, there ain't much chance o' restin'."

"Pa does feel dreadful over his corn," said Hetty, sympathetically. "I'm real sorry for him, he's so miserable. Ma, you just leave the clothes, I'll look after them, an' I'll get up early an' do the ironin'. You go rest on the side steps, it's cooler there."

"I believe I will, Hetty," said Mrs. Gardener, gratefully; "but whatever will I do if things stay this way after you go?"

"I haven't gone yet," Hetty laughed. "But, ma, you'll melt if you stay here."

Hetty was busy folding the clothes when Dick, her little brother, ran into the kitchen carrying five small fishes strung on a twig. "Oh! are you done supper?" he cried. "I thought mebbe I'd get home in time onet to have my fish cooked; they'll spoil 'fore mornin'— they do every time."

Hetty looked at his eager face, all clouded with disappointment and streaks of dirt, and remembered how often he came home in the same way, and she would not take the trouble to cook his fish. "He's one of the people in Bess' verse, and this is a next thing," she thought.

"I tell you what I'll do, Dick," she said, smilingly. "I'll cook your fish if you'll wash your face, hands and feet, an' comb your hair."

"Cracky! but you're a good Het," he cried, looking at her in delight. "I jest hate to think o' your goin' away." And he rushed off to wash himself, while Hetty cooked his supper.

Later in her little upper room Hetty tried to sleep. She rolled and tossed for a time, and at last started up with a cry, "It's hot as an oven up here, an' that little verse, an' the next thing, bothers me." She crept softly to the window, then without a sound stepped out on the porch roof below. Her father and mother were on the porch, and before she had time to call to them Hetty heard her mother asking: "Ain't there any way, pa, you can raise a little money an' go to that doctor?"

Mrs. Gardener's voice was sharp with anxiety. Hardly conscious of what she was doing Hetty waited his answer.

"The way I'm fixed, ma," he said, "poor crops, an' hard times, I don't know a way I can raise a cent. We've worked our hardest, an' done our best, but we're awful poor. There, there, ma, don't take

on so, mebbe the doctors don't know."

"I can't help it, pa," sobbed Mrs. Gardener, "when the world's full o' dollars, an' you could be cured for just a few o' them."

Hetty stepped softly back into her room. Bess was sleeping quietly. "Oh! little sister," Hetty whispered as she stooped to kiss her, "I've found my next thing, an' I'm so selfish it's hard to do, even for pa's sake; but every line in that verse ends in — 'you can, you can'; then I can — why! our last Golden Text was, 'I can do all things through Christ which strengtheneth me.' Oh!" she cried softly, "that's the secret of the next thing, it's work for Christ's sake — you do it for others, for Him."

An old trunk stood in one corner of her room. Hetty unlocked it and took from its tray a roll of money. Without waiting to dress, she held it tight in her hand and hurried downstairs. Her father heard her coming, and called, "Are you hot up there, Hetty? Come out on the porch, it's a little cooler."

"It's something else," she cried, "for, pa an' ma, I heard you talkin', an' you must take this." She pushed her money into her father's hand, saying, "You know Aunt Mary said I could use it in any way I pleased, if I didn't want to spend it visitin' her, an' O pa, now you can get a doctor to cure you. That's better than thousands of visits; an', any way, ma needs me at home now."

"I can't do that," her father began, "I never can take your money. O child, I can't!"

Mrs. Gardener, delighted at the thought that he could have the help he was in great need of, sided with Hetty, and at last they persuaded him to do as they wanted — use the money Hetty was so glad to give him.

The loss of her visit East was a heavy cross, but Hetty bore it bravely, and rejoiced with her mother over her father's returning health. She did her next things, "for Christ's sake," so faithfully, that Bess told her one day, "Hetty, you're really better than any book girl." And little Dick had almost a fight with one of his friends, each claiming "the best sister."

In the fall Aunt Lavinia, Mrs. Gardener's sister, came for a long visit. Then Aunt Mary, Mr. Gardener's sister, stopped to visit them on her way to spend the winter in California. She soon learned how Hetty had used her money, and almost before Hetty fully realized how it came about, she found herself among the roses and lilies of the "Golden State."

"O Aunt Mary!" cried Hetty, one bright morning as she pulled the long-stalked callas, and held them up for her aunt to see, "I'm so glad I can see them growing as they do here — it's wonderful! This is better than if I had visited you in the East last summer." Then, looking up in her Aunt Mary's sweet face, she told the story of the next thing. "It was hard at first, but easier when I thought of doing it for Christ," she added, shyly; "and see all I gained: father is well again, mother happy, and now this lovely time."

Aunt Mary's face grew tender as she looked at the dear young girl with her arms full of the pure white lilies. "For His sake," she said softly; "it's little we

can do, but for our sake He does everything. O childie, remember no matter what you give up or do for Christ, it's all gain in the end, for 'all things' end in His goodness." — LOUISE HARDENBERGH ADAMS, in *N. Y. Evangelist*.

### THE SANDPIPER

Across the narrow beach we flit,  
One little sandpiper and I;  
And fast I gather, bit by bit,  
The scattered driftwood, bleached and dry.  
The wild waves reach their hands for it,  
The wild wind raves, the tide runs high,  
As up and down the beach we flit —  
One little sandpiper and I.

Above our heads the sullen clouds  
Seud black and swift across the sky;  
Like silent ghosts in misty shrouds  
Stand out the white lighthouses high.  
Almost as far as eye can reach  
I see the close-set vessels fly,  
As fast we flit along the beach —  
One little sandpiper and I.

I watch him as he skims along,  
Uttering his sweet and mournful cry;  
He starts not at my fitful song,  
Or flash of fluttering drapery.  
He has no thought of any wrong;  
He scans me with a fearless eye;  
Stanch friends are we, well tried and strong,  
The little sandpiper and I.

Comrade, where wilt thou be tonight  
When the loosed storm breaks furiously?  
My driftwood fire will burn so bright!  
To what warm shelter canst thou fly?  
I do not fear for thee, though wroth  
The tempest rushes through the sky;  
For are we not God's children both,  
Thou, little sandpiper, and I?

— Celia Thaxter.

### How Flies Brush Their Coats

WILLIE, flushed and happy, had just come in from the barn, where he had been playing hide-and-seek, an exchange relates.

"I guess my little boy needs to find a brush," said mother, looking up from her work. For there were clinging to his pretty sailor suit bits of dry grass and seeds from the mows, and some were playing peek-a-boo in the little fellow's hair.

"O mother, can't I wait? I'm just too tired now."

"If flies had been playing hide-and-seek, they wouldn't allow a speck of dust to stay on their heads; they'd brush it off," casually remarked Aunt Nan.

"Flies!" exclaimed Willie, incredulously. "Where'd they get their brushes, I'd like to know?"

"Oh, they have them, and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie; and his face took on a perplexed look.

"Yes; and with them they always keep themselves very clean. Have you never seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie, quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the under side of a fly's feet and legs, and these form tiny hair-brushes. When any dust gets on a fly's head, he brushes it off at once; and then he rubs his legs together, as you have probably noticed. This is so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie; "I guess you needn't think you're the only one who can use a brush, even if the other fellow doesn't carry his brushes round on his feet!"

Away he ran; and, when he came back, mother said her little boy looked neat enough to be kissed. — *Sunday School Visitor*.

## OUR BOOK TABLE

**Encyclopædia Biblica.** A Critical Dictionary of the Literary, Political and Religious History, the Archaeology, Geography and Natural History of the Bible. Edited by Rev. T. K. Cheyne, M. A., D. D., and J. Sutherland Black, M. A., LL. D. Vol. III, L to P. The Macmillan Co.: New York. All rights reserved. Price, \$5.

This great production aims to be international in its scope so far as the employment of scholarship is concerned, and exhaustively critical in its method. Vol. III contains the work of sixty contributors, twenty-eight of whom belong to Great Britain, fifteen to Germany, five to Switzerland, three to Holland, one to Canada, one to Australia, and seven to the United States. While admiring the great power of intellect and the learning displayed, we regret to say that the work tends strongly toward the extremes of destructive criticism. Dr. Cheyne, the editor, who himself actually contributed 300 articles to Vol. II, was the joint author of many more, and often added important notes to the work of others, is perhaps the worst offender in this respect. Paradise is classified as a myth, and Moses is eliminated entirely as a personality. All that is left of him is a clan or a tribe, which in the plain Biblical narrative seems to have in some strange way acquired the attributes of an individual. The Messianic hopes of Israel are degraded into a Babylonish myth of the flimsiest nature. In other respects the Encyclopædia is highly meritorious. The articles are compact and exhaustive, containing the essence of whole libraries skilfully expressed in well-chosen words. The destructive critical element, however, will hinder the work from commanding the full confidence of Christian students.

**Home Thoughts.** Second Series. By "C" (Mrs. James Farley Cox). A. S. Barnes & Co.: New York. Price, \$1.20.

The first series of essays bearing the above title was issued last year (1901), and sprang at once into public favor. They were held together by a slender but noticeable thread of progression. Those in the present publication also have the connecting link in their close relation to family life and the eternal vigilance with which men and women strive to build their homes and rear their children. Among the thirty-two essays in the series are: "The Unselfish Passion of Paternal Love," "Amusements for Children and Children as Amusers," "The Value of a Working Husband," "Aftermath: A Thought about Wedding Days," "The Ideal Gentlewoman of Her Generation," "Unintentional Dishonesty," "Duty to Old Portraits and Letters," "Co-operative Illumination." The chapters selected for this volume are not alone concerned with the maturer stages of developing childhood, and with bringing the heads of the house into contact with the vital questions of their education and training. They discuss many of the difficult problems of thinking and living, the consideration of which our complex modern life presses urgently upon those who are not content to be carried away on the swift current of popular change, but desire to live out strong and individual lives for themselves. They are the "thoughts" of one who has seen the practical working of both the old order and the new in American social and family life.

**The King's Stewards.** By Rev. Louis Albert Banks, D. D. American Tract Society: New York. Price, \$1.25.

Dr. Banks seems to have an inexhaustible supply of pertinent topics for sermons. They are always striking without being offensively sensational. This collection is gotten up in the well-known style of this distinguished author-preacher. Among the titles are: "The Spiritual Stock Ex-

change," "Spunk and Spirituality," "The Liberty to Do Wrong," "A Man who Found a Pot of Gold," "A Social Tragedy," "The Book of Wishes," "The Devil's Ball-Stick," "The King who Played the Fool."

**Between You an' I.** By Max O'Rell. Lothrop Publishing Co.: Boston. Price, \$1.20.

Max O'Rell is a philosophical satirist who punctures shams for a purpose. His pen has a sharp point, and whatever he writes is sure to be interesting, although by no means always edifying. In this volume he discusses men and women. There are numerous short chapters with striking titles, such as: "On Money Lending," "Get the Worth of Your Money," "Cheek," "The Protection of Wives and Children," "Men who Abuse Women," "The Modern Young Man," "On Dudes in General," "Are Women Weaker than Men?" "Is Man Braver than Woman?" "How to Ascertain the Character of Your Future Wife," and "The Doom of the Flirt."

## Magazines

— The midsummer (August) number of *Harper's* is a very captivating production. It is arrayed in an attractive special cover of cream-tinted paper printed in blue and gold, which at the outset predisposes the reader in favor of the contents. Expectations thus awakened are sure to be gratified. The summer-tide fiction, poems and special articles upon scientific, artistic and literary topics sparkle with freshness and timeliness. The pictures in black and white are interesting and attractive. Edwin A. Abbey's series of drawings, illustrative of the "Deserted Village," are completed in this number. Dr. F. G. Kenyon tells about "The Lineage of the Classics," and the meagre array of manuscripts whence are drawn the entire store of our Greek and Roman knowledge; Prof. Robert K. Dunigan describes "Radio-Activity," which is a new property of matter; Andre Castaigne depicts, by drawing and text, "France's Touring Craftsmen," and "The Primeval North American" is set forth at length by Charles Hullock. (Harper & Bros.: New York and London.)

— In addition to the second instalment of the Baroness von Hutton's "Our Lady of the Beeches," in the August number of the *Atlantic Monthly*, there is a "fisher" story by Norman Duncan, "In the Fear of the Lord," and other entertaining complete stories and sketches by Arthur Colton, Jack London, Alice Brown, and Annie Hamilton Donnell. Samuel P. Verner describes that extraordinary and almost apocryphal race, "The African Pygmies," and Leonidas Hubbard, Jr., relates an adventurous visit to "The Moonshiners at Home" in their Tennessee haunts. Edmund Gosse contributes a timely paper on "The Revival of Poetic Drama;" Martha Baker Dunn, a study of "The Browning Tonic;" and Elizabeth R. Penell unveils more secrets of her "Cookery Books." There are also valuable essays on Bret Harte and Edward Rowland Sill, and an edito-

rial disquisition on "The Short Story — What it Is, What it Means, and How to Make it." The "outdoor" paper for the month is an imaginative essay on "The Desert," by Verner Z. Reed. Poems by Harriet Prescott Spofford and Duncan C. Scott are among the special features (Houghton, Mifflin & Co.: Boston.)

— A large portion of *World's Work* for August is devoted to an illustrated treatment of vacation recreations under the general heading, "The Whole People at Play." The contributors to this feature are Walter H. Page, Julian Ralph, Lindsay Denison, Charles F. Holder, E. T. W. Chambers, Arthur Goodrich, W. G. Cunniff, and Ray Stevens. The articles and the numerous exquisitely printed pictures take the reader into the midst of the Great North Woods, the varied New England resorts, by Wisconsin lakes, over the Rockies and by the shores of Santa Catalina. Besides the usual "March of Events" and "Among the World's Workers," there are such additional features as Frederick Palmer's article about "West Point after a Century" — a companion article to Commander Wainwright's "Naval Academy" article in the July number — and an interesting description of "How Labor is Organized," by Ray Stannard Baker. Russell Doubleday tells of the new twenty-hour trains between New York and Chicago. O. P. Austin, chief of the Bureau of Statistics at Washington, discusses the future of the American commercial invasion. (Doubleday, Page & Co.: New York.)

— "New Samaria," by Dr. S. Weir Mitchell, is the title of the complete novelette in the August number of *Lippincott's*. It deals with a millionaire from the East who finds himself accidentally stranded among strangers in an Arkansas village without a dollar in his pocket. The novelty of such a position soon wears off. His appearance does not beget confidence in his story, and he goes through a series of adventures in a side of the world which his life has not hitherto touched. In addition, there are eleven short stories — by Marie Van Vorst, Cyrus Townsend Brady, Joseph A. Altsheler, Francis Howard Williams, Bertrand Waugh, Richard Wilsted, S. S. F. Calahan, Florence Kingston Hoffman, Judith Underwood and Francis Howard Williams. A brightly written sketch, "A Girl in the Rockies," is contributed by Caroline Lockhart ("Suzette"), and a variety of verse by Katherine Louise Smith, Bliss Carmen, Louise Driscoll, W. Pflueger, Edwin L. Sabin, R. E. Lee Gibson, Cora A. Matson Dolson, Ida Whipple Benham, and Carrie Blake Morgan. (J. B. Lippincott Co.: Philadelphia.)

— The special features of the *American Monthly Review of Reviews* for August are illustrated character sketches of the Rt. Hon. A. J. Balfour; an account of the Bloch Museum of Peace and War recently opened at Lucerne, with pictures; an illustrated study of the new methods of rice farming in the South, by Day Allen Willey; papers on "Industrial and Commercial Conditions in Cuba," by Albert G. Robinson; "The Cuban Municipality," by Victor S. Clark. In "The Progress of the World" the editor comments at length on the recent changes in the British ministry, the canal bill and other measures passed by Congress, and the political campaigns now in progress in a number of the States. (Review of Reviews Co.: New York.)

## AMONG PREPARATORY SCHOOLS

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## The East Greenwich Academy

East Greenwich, R. I.

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## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Third Quarter Lesson VII

SUNDAY, AUG. 17, 1902.

NUMBERS 10:11-18, 29-36.

## JOURNEYING TOWARD CANAAN

## I Preliminary

1. GOLDEN TEXT: *For thy name's sake lead me, and guide me.* — Psa. 31:3.

2. DATE: B. C. 1490, about the middle of May.

3. PLACES: Sinai and the Wilderness.

4. THE BOOK OF NUMBERS: The fourth book of the Pentateuch. *Place of Writing*, the plains of Moab. *Time*, covered by the Book, thirty-nine years. *Name*, suggested by the two numberings of the people, recorded in chapters 1 to 5, and 26. *Purpose*, to record the census of the tribes, the appointment and consecration of the Levites to the service of the Tabernacle, the inauguration of certain rites and offerings, the sojourn in the wilderness, the march to Moab, and to illustrate the providential care and guidance of God as an example to future ages.

5. HOME READINGS: *Monday* — Num. 10:11-18, 29-36. *Tuesday* — Num. 9:15-28. *Wednesday* — Gen. 12:1-9. *Thursday* — Neh. 9:7-19. *Friday* — Isa. 63:7-14. *Saturday* — Psa. 107:1-15. *Sunday* — Psa. 23.

## II Introductory

The order had come at last for the hosts of Israel to break up their encampment at Sinai and journey onward. It was on the 20th day of the second month of the second year (May 20, 1490 B. C.) that the signal of departure came — the rising up of the fiery cloud above the Tabernacle. The marching order had been carefully arranged. The tents were struck. The Levites took down the sanctuary and assumed charge of the sacred furniture. At the blast of the two silver trumpets the host set forward, the van being led by Judah, with Issachar and Zebulon on either side, and the cloud leading the way into the wilderness of Paran. This "awful guide in smoke and flame" relieved Moses of an important part of his responsibility. In a straight line the distance from Sinai to the south of Palestine is less than two hundred miles; but the track to be followed was by no means straight, and the descent from the tableland, 5,000 feet high, on which they had sojourned so long — "a nation on the march, not yet accustomed to the difficulties of the way" — involved hardships which local knowledge of the district might greatly mitigate. Moses therefore invited Hobab (either his father-in-law or his brother-in-law) to go with them, in the rhythmical words of our lesson: "We are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." Hobab at first declined the invitation, announcing his intention to return to his own people, but was persuaded finally to be to the Israelites "instead of eyes," and to accept the promise, "What good soever the Lord will do unto us, the same will we do unto thee." He appears as the experienced Bedouin sheik, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them. The tracks and passes of that 'waste, howling wilderness' were all familiar to

him, and his practiced sight would be to them 'instead of eyes' in discerning the distant clumps of verdure which betokened the wells or springs, and in giving timely warning of the approach of the Amalekites or other spoilers of the desert." Their first movement forward lasted three days, the ark of the Lord leading them and the pillar of cloud moving steadily onward above, and halting at the divinely selected resting-place. Moses seems to have had a ritual for these occasions, for when the ark set forward he cried: "Rise up, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee;" and when it rested, he said: "Return, O Lord, unto the many thousands of Israel!"

## III Expository

11-13. **In the second year.** — They had spent a year at Sinai. The cloud was taken up — the Divine signal for departure. **The tabernacle of the testimony** — so called because it contained the ark and its contents. **The cloud rested** (R. V., "abode") in . . . **Paran** — after a three days' journey (Num. 12:16). According to the commandment of the Lord. — They started on their journey in accordance with the marching orders laid down by God himself and in the order of precedence mentioned in chapter 2.

29. **Moses said unto Hobab, the son of Raguel** (R. V., "Reuel"). — Says Canon Cook: "Hobab has been by some identified with Jethro, the priest or prince of Midian, whose daughter, Zipporah, Moses married. But Jethro returned to his own land before the promulgation of the law on Sinai, and his name does not occur afterward. Hobab appears to have cast in his lot with Israel (Judges 4:11). He was a son, or very probably a younger brother, of Jethro [probably the official title of Reuel], not bound like him to his own tribe by the duties of an hereditary priesthood. The latter seems to meet all the conditions of the narrative, which would otherwise present serious if not insuperable difficulties." **Father-in-law.** — The Hebrew word has a loose significance — any marriage relation; here probably it means "brother-in-law." **We are journeying unto the place.** — Says Dr. Gibson: "In Exodus we have a series of revelations from 'the holy mount'; in Leviticus we have a series from 'the holy place'; in Numbers we have the covenanted hosts, the priestly armies of the Lord, setting out to establish His kingdom in 'the holy land.' In Exodus the Lord comes down and speaks to the people from the mountain-top; in Leviticus the people meet with God in His sanctuary in the plain; in Numbers they are called to service for Him in the field. In Exodus the people look up and listen to the voice of God; in Leviticus they draw near, and as it were behold His face; in Numbers they go forth in His name to do His will." **We will do thee good** — both spiritual and material good. **Lord hath spoken good concerning Israel** — and he would share in all those special promises if he joined the chosen people.

While we are journeying to the place of which the Lord hath spoken to us, we should endeavor, by our general good behavior and tranquil cheerfulness, by special acts of kindness, and by pressing exhortations and persuasions, to induce our relatives, friends and neighbors to attend us; aiming to convince them that the Lord is with us, that He hath spoken good concerning us, that He hath good in reserve for us, and that it is for their true advantage to accompany us. By persevering efforts of this kind and by fervent prayers we may frequently overcome the reluctance of those who at first were

unwilling to renounce the pleasures of sin or the interests of the world, or who valued not the promised inheritance (Scott).

30. **I will not go.** — His refusal, at first, seems to have yielded to further persuasions. **Mine own land . . . my kindred.** — These would naturally weigh with him at first. So long as it was a choice between his own people and an alien race, he would choose his own.

31, 32. **Thou knowest . . . the wilderness . . . mayst be** (R. V., "shalt be") to us instead of eyes. — "The earnest importunity of Moses to secure the attendance of this man, when he enjoyed the benefit of the directing cloud, has surprised many. But it should be recollect that the guidance of the cloud, though it showed the general route to be taken through the trackless desert, would not be so minute as to point out the places where pasture, shade and water were to be obtained, and which were often hid in obscure spots by shifting sands. Besides, several detachments were sent off from the main body. The services of Hobab, not as a single Arab, but as a prince of a powerful clan, would be exceedingly useful" (J., F. and B.). The motive of usefulness seems to have had weight. Men still are won to the cause of Christ by the argument that He needs them. **If thou go with us.** — "From Judges 1:16 we learn that the sons of Hobab joined themselves to the sons of Judah, and dwelt among them on the southern border of the land. Here is an 'undesigned coincidence,' albeit only a slight one. Judah led the way on the march from Sinai to Canaan, and Hobab's duties as guide and scout would bring him more into contact with that tribe than with any other" (Winterbotham).

The standards of the different encampments are nowhere described in Scripture, but Jewish tradition has given to the four leaders the four cherubic symbols — to Judah the lion; to Reuben the man; to Ephraim the ox; and to Dan the eagle; while the ground on which these colors were embroidered was of the same color as the precious stone in the breastplate of the high priest on which the name of the tribe to which it belonged was engraved (Wm. Taylor).

33. **They departed** (R. V., "set forward") from the mount of the Lord — from Sinai. **Three days' journey** — before making any prolonged stop. **The ark of the covenant went before them.** — It was in the van, with the guiding cloud above; the ark would be visible to but few, the cloud to all. **To search out** (R. V., "seek out") a resting place. — It seemed to do this; the omniscient Guide needed not to "search."

34. **The cloud of the Lord was upon them** (R. V., "over them") — possibly covering the whole host in its march. Says Ellicott: "The dark side of the cloud afforded a grateful shade by day, and the bright side served to supply light by night. Compare Psalm 78:14: 'In the daytime also He led them with a cloud, and all the

## Impaired Digestion

May not be all that is meant by *dyspepsia* now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early attention. This is completely overcome by

**Hood's Sarsaparilla**

which strengthens the whole digestive system

night with a light of fire ;' and Neh. 9:12 : 'Thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way in which they should go ;' also, Isa. 4:5 : 'And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night.'

In like manner the church had divine revelation for its guide from the first — long before the word of God existed in a written form ; but ever since the setting up of that sacred canon, it rests on that as its tabernacle, and there only is it to be found. It accompanies us wherever we are or go, just as the cloud led the way of the Israelites. It is always accessible — can be carried in our pockets when we walk abroad. It may be engraved on the inner tablet of our memories and our hearts. And so true, faithful and complete a guide is it, that there is not a scene of duty or of trial through which we may be called to pass in the world but it furnishes a clear, a safe and unerring direction (Col. 3:16) (J., F. and B.).

**35, 36. When the ark set forward —** following the signal of the rising cloud. Moses said. — All the journeys in the wilderness were begun and ended with prayer. "The one betokened the going forth of God against His enemies, the other the gathering of His own people to Himself ; the one was the pledge of victory, the other the earnest of repose" (Speaker's Commentary).

The encampment and its movements were peculiar to the desert. Many usages mentioned in connection with it must have perished at once on their entrance into settled life. But relics of such a state are long to be traced both in their language and in their monuments. The very words "camp" and "tents" remained long after they had ceased to be literally applicable. "Without the camp" was the expression applied even to the very latest event of Jerusalem. In like manner the national war-cries go back to this early state. The shout, "Rise up, O Lord, and let Thine enemies be scattered ; let them also that hate Thee flee before Thee," was incorporated into the psalms of the monarchy ; but its first force came from the time when, morning by morning, it was repeated as the ark was slowly and solemnly raised on the shoulders of the Levites, and went forth against the enemies of God in the desert. "Arise, O Lord, into Thy resting-place ! Thou and the ark of Thy strength." "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock ; Thou that dwellest between the cherubim, shine forth ! Before Ephraim, Benjamin and Manasseh, stir up Thy strength and come and help us." Grand and touching as is this address taken in its application to the latest decline of the Jewish kingdom, it is still more so when we see in it the reflected image of the order of the ancient march, when the ark of God went forth, the pillar of fire shining high above it, surrounded by the armed Levites, its rear guarded by the warrior tribes of Ephraim, Benjamin and Manasseh, the brother and sons of Joseph, doubtless entrusted with the embalmed remains of their mighty ancestor (Stanley).

#### IV Illustrative

1. In this mysterious sign of the cloudy pillar God followed the analogy of a common custom of the East, made necessary by the absence of roads. A grate full of burning and smoking fuel, lifted high on a pole, was carried before caravans and armies to indicate the way. Such a host as the Israelites could not march in a compact body. The very necessity of feeding their flocks would scatter them wherever herbage might be found ; and the divine signal, towering high in the air, was a necessary guide and rendezvous. In Num. 9:15-23 it is told how implicitly the people obeyed it, setting forth when it rose from the tabernacle, though it was by night, and camping when it rested, though it was for a month or a year (Peloubet).

2. We are always arguing with our or-

ders. We are trying to construe them into different and inferior meanings. We waste life by discussing in idle words, which can settle nothing, the gravity and authority of our marching orders. To obey is to live. To look every morning for the marching orders of the day is to be master of the day (J. Parker).

3. A teacher was explaining to her class the words concerning God's angels, "ministers of His who do His pleasure," and asked : "How do the angels carry out God's will ?" Many answers followed. One said : "They do it directly." Another : "They do it with all their heart." A third : "They do it well." And after a pause a quiet little girl added : "They do it without asking any questions."

4.

When Israel of the Lord beloved,  
Out from the land of bondage came,  
Her fathers' God before her moved,  
An awful guide, in smoke and flame.

By day, along the astonished lands  
The cloudy pillar glided slow ;  
By night, Arabia's crimsoned sands  
Returned the fiery column's glow.

Thus present still, though now unseen,  
When brightly shines the prosperous day,  
Be thoughts of Thee a cloudy screen,  
To temper the deceitful ray.

And oh, when gathers on our path,  
In shade and storm the frequent night,  
Be Thou, long-suffering, slow to wrath,  
A burning and a shining light.

(Walter Scott.)

#### W. H. M. S. Notes

— The thermometer is reported at 106 degrees in Madras and 110 degrees at Bareilly at last accounts.

— Mrs. Chou, the wife of one of our martyred preachers in China, teaches our day school at Tien-Tsin.

— We are called upon to work industriously for our schools in Japan. John R. Mott says : "To Christianize the students of Japan means to take the most direct step in the Christianization of the nation."

— The census of India shows the increase of the Christians to be almost 28 per cent, while the population has only increased 2½ per cent. in the same period.

— Darwin said long ago : "I suspect that those who have abused or sneered at the missionaries have generally been such as were not very anxious to find the natives moral and intelligent beings."

— A dear old blind Japanese lady said : "What would I have done, when this blindness and paralysis came upon me, if I had not known Jesus ? I am so sorry for the unhappy people who don't know Him."

— Major General Chaffee came into our kindergarten after the work was re-established in Pekin and found the little ones with clean faces and hands busy cutting and pasting. There were some hearty compliments from the General and his staff.

— The presiding elder gave a lecture on Job at the Theological Seminary at Bareilly recently. His wife at the same time gave a lecture on Job's wife to the women's class, which is composed of the wives of the preachers.

— A young Japanese girl bore testimony to the sustaining, comforting grace of the Lord during her recent long illness, when for seventy days she was unable to lie down or take any rest. Bravely and uncomplainingly she bore it for Jesus' sake, and now as strength returns desires only that it may be spent in His service.

— From Pekin : "A student wrote some hymns and we pinned them to the wall. Some of the patients in the dispensary were attracted by these, and we gave them away and had more printed. Who knows what good may come from so small a seed as Christian hymns learned and sung in a heathen home ?"

— Evidences of the Christian growth of the Chinese women come out in many ways. Dr. Benn writes : "There is such a spirit of sharing,

It frequently came to light that those who had two garments had lent one, and those who had a surplus of coal or food had divided with those who were in want. One naturally expected a great deal of begging, but it was not so. We had to search for the naked and hungry. In class-meeting one day a young woman held her child buttoned into the bosom of her garment as she spoke. Suspecting that it had no garments, I sent Phebe to visit her, and sure enough that was the case, and there were two other children at home almost naked, yet she had said nothing, though she knew we were giving away clothing."

— A missionary who is trying to teach some of the natives to sing, and with rather slow progress as far as harmony goes, though they all enjoy the efforts, says that it comforts her greatly to think that David said : "Make a joyful noise unto the Lord." She adds : "The thought often comes to me, bringing encouragement and joy, that because of their learning here, they will be better fitted to take their places in the heavenly choir. How rejoiced the teachers and the home friends who make these blessings possible to them, will be to hear their voices in the great hallelujahs to the King of kings and Lord of lords !"

— Miss Susie Sorabji will speak at the Willimantic Camp-meeting, August 17. She is a member of the best-known native Christian family in India. Her father was the first Parsee to become a Christian, and served as a minister of the Church of England Mission for many years. Her mother has four very successful schools in Poona, India, for different nationalities. Miss Sorabji is a delightful representative of our India Christian church.

— Alas ! the millions of India whom we have not reached ! Passing into eternity, unblessed and unhealed ! An estimate has been made that there are at least fifteen millions in Eastern Bengal alone who have never heard preaching — have failed utterly of "hearing the words of the Lord." It is said that Lord Curzon, the Governor-General, is much displeased with some of the native princes of India for not being more concerned in saving life in their States. He is preparing a time of reckoning for them. What must the Prince of life and glory think of the tardiness of Christian people in not putting well within the reach of these Word-famine sufferers the priceless Word of Life ? "Give ye them to eat," the Saviour says.

— Dr. Edna G. Terry starts for Pekin the first of August. She says that God has given her "a desire unto the work of her hands," and so she is happy to go, even though it is hard to leave her dear ones here. Some may wish to hold up her hands by supplying her with all the needed medicines and instruments. This is in our regular work, and all contributions may be sent through the Conference treasurer. Let all sustain her with earnest prayer. A missionary writes of the welcome sight of the trains which are coming in to lessen the fatigue, but says that the faces of the new missionaries are far more welcome. How great, then, will be the rejoicing when Dr. Terry, with her splendid record of past service, arrives to take up the work in Pekin or in some of the out-stations ! She will go via Tacoma, with three other missionaries.

#### A SURE CURE

Every case of stomach trouble, constipation, torpid liver, or kidney disease can be cured. Only one dose a day of Vernal Saw Palmetto Berry Wine will cure any disorder of these organs, quickly and permanently.

To prove these statements we will send a trial bottle of this wonderful remedy to any reader of ZION'S HERALD who writes for it. Every bottle is sent free of any charge.

We have cured thousands of stubborn cases. We can cure you if you wish to be cured and will take this remedy. Write today to the Vernal Remedy Co., Buffalo, N. Y., for a trial bottle.

This remedy is for sale by all leading druggists.

## PRAYER

REV. OTIS COLE.

"The greatest thing a man ever does is to pray." — Coleridge.

"For Thou hast made him a little lower than the angels," runs

The fine English text, at church and home oft read and dear;

Higher, the more rugged, graphic, potent Hebrew suns

Itself in affluent light, affirming, bold and clear,

Thou madest him a little less than God!

By this divineness genius has its princely power,

And love its imperial and immortal flame;

From such nature-depths sainthood brings its white, peerless flower.

Sin, alas! marred all. Yet by man salvation came,

And all mankind are kinsmen of the Christ.

By such high, holy making, by this greatness human,

Movements in nobleness of feeling and of thought,

Spontaneous, magnificent, are by man and woman,

Where'er on land or sea, or soon or late, is wrought

The real life of those thus godlike made.

Yet is the utmost of human inspiration, thought and deed,

In closet hush, cloud-swept height, or valley lowly,

When, roused and burdened by awful stress of sin and need,

Man turns, with tears and heartbreak, in passion holy,

To God — his God — and pours himself in prayer!

Haverhill, Mass.

### SANCTIFICATION INDEFINITELY POSTPONED

REV. C. H. STACKPOLE.

A RECENT review\* by a well and favorably known writer has embodied, in substance, the following propositions: Perfect love out of a pure heart attainable immediately by faith in this life is a doctrine (1) outworn and totally inadequate to meet the demands of Christian faith in our day; (2) a severe obstacle to the spreading of Scriptural holiness; (3) the idol of devout ignorance and fanaticism; (4) a perpetual storm-centre of disagreement and maladjustment; (5) false, because "deliverance" from sin is no sign that one is really delivered; (6) false, because there never was nor can be a witness consciously or by observation of heart purity; (7) wrong in theory, and has done an immense amount of harm; (8) which Wesley himself taught illogically and inconsistently. The reviewer concludes by pronouncing the above views "sane, practical, wholesome and sufficiently Wesleyan for Methodists of the twentieth century," and suggests the wisdom of the Book Concern printing the same in a neat volume for popular use, as they represent the growing opinion of "the most accredited teachers of Methodism."

Granting the substantial truth of the

above statements, the rather practical question arises: How shall we best dispose of this hoary doctrinal error which Mr. Wesley so mistakenly and fatally fastened upon us? As suggested in the review referred to, "the fanaticism of devout ignorance should not be suffered to injure so terribly the church's true advance as it has in the past." An error which has done and is destined to do "an immense amount of harm," should be exposed and, if possible, destroyed. One of our Bishops is reported as saying that "the second blessing is one of the things that the Methodist Episcopal Church greatly needs to be saved from." This would appear from the above to be true.

How shall we proceed to the work of rescue? We offer a few practical suggestions:

- Let us respectfully call the attention of our committee on Revision to many and certain endorsements of this harmful error in our commonly accepted hymnology. Such, for instance, as,

"Finish, Lord, Thy new creation,  
Pure and spotless may we be,  
Let us see Thy great salvation,  
Perfectly restored in Thee."

Let this and similar references be remedied or the hymns omitted.

- Instead of requiring our young ministers to read and be examined on such misleading books as "Love Enthroned," "Tongue of Fire," "Heritage of Christian Purity," and "Plain Account of Christian Perfection," substitute volumes of a more modern tone. We are greatly in need of strict Calvinism at this point. Let it be taught and understood that we must carry depravity to the grave. Why not substitute Dr. Tillett's excellent book, or better, perhaps, the abridged volume which Dr. Mudge suggests? A convenient title would be, "Sanctification Indefinitely Postponed — A Manual of Holiness for Twentieth Century Methodists."

- Above all, let the Bishops as soon as possible be instructed to cease asking our incoming ministry that mischievous disciplinary question, "Do you expect to be made perfect in love in this life?" This is an embarrassing question. It encourages, and is intended to encourage, a false and hopeless anticipation. It clearly contemplates, as all know, an experience as attainable which we are well informed is not attainable. Thus it occasions many qualms of conscience among candidates. And when told by the more experienced that the question is meaningless, it is apt to lessen their respect for the church. One young minister of our acquaintance told his class-leader that when the Bishop asked that question he moved his lips, but made no reply. Why not insert a question more in harmony with truth: "Do you expect to be made perfect in love in the next life?" All could answer this, and truly, and at once.

Finally, it is not unknown to all that the "holiness people," so-called, are numerous and increasing. Like the children of Israel in Egypt, the more they are afflicted the more they seem to multiply. The president of the National Holiness Association is receiving goodly gifts for the propagation of his work, and camp-meetings and conventions largely attended and, it must be confessed, full of enthusiasm and power, are on the gain

all over this country. Many of our most distinguished evangelists, bishops, ministers and workers, both in the home and foreign fields, are most thoroughly committed to this Wesleyan error of "full salvation." One, most highly honored in the church, has said: "I wish I had strength to travel throughout Methodism in the interest of this great doctrinal depositum, a nugget of gold, darkened by the smoke of prejudice, the custodians of which are in danger of consigning to the junk-shop for old iron."

It should be further known that there are now about forty "Independent Pentecostal Churches of America," devotedly attached to this doctrine of Christian perfection, mostly ex-Methodists, who have gone out from us, not because they were "not of us," but because we were "not of them." They were too Wesleyan, we "sufficiently." And not content with building churches, they are also founding schools and colleges and sending out foreign missionaries.

The charge that this doctrine is a storm-centre of disagreement appears to be somewhat well founded. What can unify us, and inspire us, and revive us? Sanctification indefinitely postponed constantly and explicitly proclaimed. This may be thought a rather sanguine hope, but thus saith our Southern *Review* and Northern reviewer: "If this one point of doctrinal friction could be relieved, what might not the followers of Wesley accomplish in spreading Scriptural holiness over these lands?" To this end, then, let

### Granny Did It

#### Knew the Food That Furnished Power

A grandmother, by studying the proper selection of food, cured herself of stomach trouble and severe headaches. Later on she was able to save her little granddaughter because of her knowledge of food.

She says, "When baby was five months old she was weaned because of the severe illness of her mother. She was put on a prepared baby food but soon lost flesh and color, became hollow-eyed and fretful. We changed her food several times but with no permanent benefit. At last her stomach rebelled entirely and threw up nearly everything she took. She would be wet with a cold perspiration after feeding and would cry piteously with pain. That is a dangerous condition for a small baby and in this extremity I remembered how beautifully Grape-Nuts had agreed with me, and suggested we try the food for baby."

"We began very carefully with it, giving two small teaspoonsfuls at a feeding, softened with boiling water and fed in sterilized milk, warmed. The experiment was a perfect success."

"She has been on the food five weeks and can now eat other food, for the change in this brief time is wonderful. She has gained over three pounds in weight, has rosy cheeks, bright eyes, and she has the appearance of a satisfactorily nourished and thriving child."

The reason that Grape-Nuts will agree with adults and babies is that the starch of the cereals has been transformed into grape sugar in the process of manufacture, and when introduced into the stomach it is ready for immediate assimilation and does not tax the powers of the organs of digestion. The result is always beneficial and the food has saved thousands of lives.

Recipes for many easy hot weather dishes in each package of Grape-Nuts.

\* PERSONAL SALVATION. By Wilbur F. Tillett, D. D. Reviewed by Dr. James Mudge in ZION'S HERALD of July 16.

us hope and pray. Let the "accredited teachers of Methodism" supersede the discredited teachers not only in theory, but in works, and we will believe them "for the very works' sake."

*Melrose, Mass.*

## YOUNG PEOPLE AND MISSIONS

### A Conference

REV. EZRA S. TIPPLE, D. D.

WHEN Montcalm defeated Abercrombie at Fort Ticonderoga with grievous disaster to the British troops, he caused to be erected the following day on the field of battle a huge wooden cross on which were inscribed these words, which he himself wrote:

"Soldier, and chief, and rampart's strength are naught;  
Behold the conquering cross! 'tis God the triumph wrought."

With the devout recognition of the supreme fact of Christian history that all success is of God, and relying upon Him for guidance and wisdom, a conference of those who are especially engaged in enlisting young people in the missionary enterprises of the church of Jesus Christ was held at Silver Bay, Lake George, not far from the scene of Montcalm's victory, July 16-25. The conference was the formal inauguration of what is surely destined to be a movement of movements. There were more than 175 delegates in attendance, representative of some twenty branches of the universal church. While it is an inter-denominational conference, the spirit of denominational loyalty was so marked as to cause frequent and laudatory comment. Not at any moment of the whole conference was there any sentimentalism seen or heard concerning church unity. Christian fellowship and unity of desire and purpose were constantly experienced and rejoiced in, but the Methodists, some forty of them, were there as Methodists, Presbyterians as Presbyterians, Baptists as Baptists.

Last December there met in New York, in response to an invitation extended by representatives of several prominent missionary boards, a considerable number of the leaders in missionary work among young people. It was an important gathering. The growing importance of the relation of children and youth to the churches and to the vast missionary enterprise of the kingdom of God was so evident to all, and the significance of this relation so prophetic of good, that it was decided to arrange for a conference concerning plans, methods, etc.

The reasons for Methodists entering into such a conference were numerous. In our denomination, as in the others, there has been a dearth of well-qualified leaders for districts and sub-districts. In some sections it has been impossible to organize because suitable persons could not be found who could undertake the formation of

study-classes and the like. This was not because of any lack of ability, but because the line of work was a new one, and even those who had given the most thought to the matter were still wrestling with hard problems. Again, the cost of holding a conference of this kind would be almost prohibitive for any one denomination. A third reason for our going into the movement was a sense of duty to the other denominations. It was the universal testimony of those present that the Methodists are practically pioneers in young people's work for missions. To S. Earl Taylor, who is at the head of our young people's work, this is largely due. If the story of what he has projected and carried forward during the past two years under a committee of the Missionary Board could be told here, it would thrill the whole church. His methods having met with such marked success, it was felt that other denominations could profit by them.

The daily general plan of the conference was as follows: 1. Bible study hour. 2. Missionary institute conference. 3. Missionary study hour conference on Home Missions. 4. Evening series of inspirational meetings. 5. Series of model missionary meetings, alternating with denominational group meetings.

The Bible study hour was in charge of Arthur Rugh, traveling secretary of the Student Volunteer Movement, who conducted a course of "Studies in the Life of Christ."

A good idea of the value of the mission institute hour may be had from the subjects considered and the leaders. These were: 1. "The Denominational and Other Young People's Organizations—What they Are and What they may Accomplish," conducted by Luther D. Wishard. 2. "How to Organize Local Forces," Rev. Dr. John F. Goucher. 3. "The Essentials of a Successful Denominational Organization," L. D. Wishard. 4. "Local Missionary Campaign," C. V. Vickery. 5. "Tested Methods of Giving," L. D. Wishard. 6. "The Student Campaign," C. V. Vickery. 7. "Missionary Work in the Sunday-school," Rev. Dr. A. L. Phillips.

The text-book of the missionary study hour, which was in charge of Harlan P. Beach, was "The Price of Africa," by S. Earl Taylor, just issued by the Book Concern.

The afternoons were all given over to recreation. In the evenings at 7 o'clock meetings were resumed, on the hotel veranda when the weather would permit, or in the auditorium. The speakers and subjects were: Mr. Wishard, "Fundamentals in the Life-Work of a Christian;" Dr. Goucher, "The Missionary a Part of God's Plan;" S. H. Hadley, of the Water Street Mission, New York, "The Claims of City Mission Work;" Robert E. Speer, "Young People and Missions;" S. Earl Taylor, "Foreign Missions as a Life-work;" Arthur Rugh, "Bible Study for Personal Spiritual Growth;" Harlan P. Beach, "A Day in the Life of a Missionary."

These addresses were all that it was planned they should be—spiritual, helpful, inspirational. Mr. Speer spoke Sunday morning and evening, and one of the most impressive services of the entire series was a song service which followed his Sunday evening address, conducted by Mr. Silas H. Paine, the owner of the Silver Bay Hotel, and in a sense the host of the conference. It was unique, instructive, stimulating, and even exalting.

In every way this eventful conference was admirably planned and managed, the arrangements all being in the hands of the program committee, consisting of S. Earl Taylor of the Methodist Board, Luther D. Wishard of the Congregational Board, and

Dr. A. W. Halsey of the Presbyterian Board. A permanent organization was effected, and other conferences will be held in various sections of the United States and Canada during the next few years. The influence of this movement upon the churches cannot yet, of course, be measured, but it is certain to be of incalculable value, both to the churches and to the many mission-fields of the world.

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**"PREACHERS AND POLITICS"**[Rev. C. C. WHIDDEN, in *Bridgton (Me.) News.*]

For a minister appointed over a given church to use his pulpit for the purpose of promoting partisan politics is, to say the least, decidedly unwise. It is unjust to his constituency. His congregation is composed of members of various political parties, and for the pastor who is supposed to be non-partisan in his exposition of divine law to take sides with any one political party, using his position to take advantage of all the others and to promote purely partisan interests, is sufficient to evoke the wrath of quite a proportion of his congregation and on the whole accomplish but little if any good. On the other hand, it is not only the right of a minister of the Gospel to be concerned regarding the political problems of the day, but it is a part of the duty of his office.

It is his duty to recognize the evils of the times and to expound the laws of God relative to the whole duty of man. Such was the commission of the prophets in Elijah's day, and such is the commission of every faithful ambassador of Jesus Christ today. The laws of God are designed to regulate political and social life as well as to develop personal character.

If we rightly apprehend the mission of the Christian religion, it is not simply to prepare men for a better world than this, but to make this world better in every respect and that by all righteous means. Where do we need honest, God-fearing men more than in the administration of government affairs, and where is there a better place to practice our holy religion than in the discharge of our duty toward the State and in the use of the ballot?

[From *New Bedford Standard.*]

A clergyman has protested against engaging in politics by members of his profession. This is an old complaint, as old as the profession of preaching and the practice of politics began to run alongside of each other. One of the earliest instances of such a protest came from a politician, one Ahab, king of Israel, whose salutation to the most noted preacher of his day, "Is it thou, thou troubler of Israel?" has been repeated in varying forms by politicians in their references to preachers ever since. Some of the preachers have been willing enough to bear the onus of having troubled Israel, but not a few have been quick with the rejoinder of Elijah: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord and thou hast followed the Baalim." Elijah, if we may trust the record, was quite a politician himself, though he kept out of the running for office. A good share of his preaching bore directly on the politics of his day and his country, so that he came to be recognized by the administration as a leader of the disturbing element, as is evidenced by Ahab's greeting on another occasion, after Elijah had been speaking his mind pretty freely. "Has thou found me, O mine enemy?" inquired the king, and Elijah calmly answered, "I have found thee," and proceeded to discuss the king's conduct, frankly and without reservation. This was all politics, and the preacher was the spokesman of the opposition — an opposition which after a time managed to make a considerable impression, though not a sufficient one, upon a stubborn and short-sighted ruler. . . . Certain duties of citizenship come to every man, whatever his occupation, from which clergymen are no more exempt than others. Beyond these, men have their individual

obligations which are determined by a great variety of circumstances. . . . The clergymen of this country have always taken a great interest in politics from the time of the country's foundation, and in the earlier times they were proportionately more influential than they are now. For the most part, the preachers of the period immediately preceding the Revolution and during the Revolution itself were stout advocates of independence, and there is no doubt that they constituted a very material factor in inspiring and keeping alive the nation's zeal in that cause.

[From JOHN WESLEY, Lewisham, Jan. 9, 1782.]

How far is it the duty of a Christian minister to preach politics?

1. It is impossible to answer this question before it is understood. We must, therefore, endeavor to understand it, and then it will be easy to answer.

2. There is a plain command in the Bible, "Thou shalt not speak evil of the ruler of thy people." But notwithstanding this, many that are called religious people speak evil of him continually. . . .

3. Now, when a clergyman comes into a place where these false stories have been propagated and are generally believed, if he guards the people against this evil speaking by refuting those slanders, many cry out, "O he is preaching politics." . . .

4. It is always difficult and frequently impossible for private men to judge of the measures taken by men in public offices. We do not see many of the grounds which determine them to act in this or the contrary manner. Generally, therefore, it behooves us to be silent, as we may suppose they know their own business best; but when they are censured without any color of reason, and when an odium is cast on the king by that means, we ought to preach politics in this sense also; we ought publicly to confute those unjust censures, only remembering still that this is rarely to be done, and only when fit occasion offers, it being our main business to preach "repentance toward God, and faith in our Lord Jesus Christ."

**Chautauqua Notes**

The most important feature of the early part of the Chautauqua season is the summer schools, and the importance of these is increasing yearly. Several additions and new buildings have been made this year to accommodate the increased requirements.

This has become the Mecca of teachers who have the ambition to keep abreast of the latest developments in their particular lines, and yet have not time or opportunity to go to the great universities for this work. People generally have no idea of the scope of this summer Chautauqua University. You could count on your fingers the institutions which equal it in size. Besides assistants, there are 82 members of the faculty, representing thirty colleges and universities, including the United States Naval Academy at Annapolis, Md., Yale, Massachusetts Institute of Technology, Cornell, Teachers' College of New York, University of Chicago and University of Michigan, Allegheny College and Bucknell University. Add to these a student body of between four and five thousand, and you have quite a considerable advance over the "little red school-house."

The most of the hard work at Chautauqua is done during the month of July, and August is given up to the play without which Jack would be a dull boy indeed. The entertainment offered the visitor this summer is particularly fine. Mr. Frank R. Roberson, who has made a name at Chautauqua in years past for the finish and beauty of the lantern slides with which his lectures are illustrated, has been in the West Indies making a large number of views of the recent volcanic eruptions of Mt. Pelee and Mt. Soufrière, and the result of this work will appear on the screen at Chautauqua.

National Army Day is an occasion of more than usual interest. The number of Southerners who spend their summers at Chautauqua is so large that the music of "Dixie" never reaches the second bar before it is fairly drowned with the applause it calls out. At the flag raising ceremonies in connection with the

great flag-staff out by the main college building, it was a Confederate sergeant from Louisville, Ky., who carried the Stars and Stripes in the procession with a Union soldier from New York, and they jointly flung it to the breezes. Sectional lines are unknown, and it has been as often Confederate as Union speakers who have delivered the address on National Army Day. And never speaker had a warmer reception than General John B. Gordon or General Fitzhugh Lee. The oration this year will be by General John C. Black, on "The Evolution of a Leader."

All who have read "Sky Pilot" and "Black Rock" will await with much impatience the coming of "Ralph Connor" (Rev. Charles W. Gordon), who is to read from his own works.

And Dr. W. F. Oldham, a former Pittsburgh minister, himself a missionary and born of missionary parents in India, is one of the leaders during the Conference of Missionaries to be held early in August.

Old First Night is one of the most interesting and unique features of the original Chautauqua. This year it will be a particularly impressive occasion because of the presence of Bishop Vincent, one of the founders of Chautauqua, after an absence of two years in Europe. His coming has aroused the enthusiasm of many old Chautauquans and a large number of them will be present on that occasion. It is to be held on the evening of Wednesday, August 6, on the morning of which day Bishop Vincent arrives from Europe.

All Chautauqua is looking forward with much interest to the production of Mr. Henry B. Vincent's new oratorio, "The Prodigal Son," which, being one of the first performances of that work, will be the musical event of the season. Meanwhile, chorus and orchestra are rehearsing daily, and are quite enthusiastic over the work.

Among the special features of the program for August is a week to be devoted to the special discussion of the advance of the Labor Movement throughout the United States. Hon. Carroll D. Wright, Commissioner of Labor, will preside at a series of conferences to be conducted in the afternoon of each day. There have been invited to be present representative employers and employees of New York, Pennsylvania and Ohio. Prominent employers and strong representatives of the Labor Movement as well as men making a thorough study of the social questions involved, will be present at these conferences and deliver addresses throughout the week.

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## THE CONFERENCES

### N. E. SOUTHERN CONFERENCE

#### Providence District

*Providence, Italian Church.* — It is located on the corner of Atwell's Avenue and America St., and the pastor is Rev. Agide Pirazzini, who resides at 85 Gesler St. A brief history of the work from the pastor may be helpful to his work and is here submitted: "Under advice of Rev. William Burt, D. D., of Rome, Italy, I accepted the call to Providence, R. I., although several other fields were opened to me, either in Italy or America. But I was seduced by the fact that the field was entirely new, and nobody else had been officially in charge before myself. I arrived in Providence in October, 1900, and I found a Baptist mission established right in the midst of the Italian colony where our work was to begin. On inquiry I found that it was only a few months since that said mission had moved to its present premises from a far field in the same city, and this was brought about by the agency of a young man, an Italian, who had been given charge of the so-called Italian Sunday-school by the pastor of Broadway M. E. Church. After about eight months that said person had done faithful work and preached three times a week, free of charge, in the hall provided for the Italian Sunday-school. He had had some misunderstanding with the said pastor, and he had turned to the Baptist Church with the few followers he had gained. So I found that the very person who, according to what I was told, was to be my best co-operator, was turned into a bitter foe. Beside this, the Italian Catholic priest was an important member of the Jesuit order, and in that quality was the superintendent of the Italian Catholic missions in New England, so that he had a great political and spiritual influence upon the Italians.

"Thus, left entirely to my own resources, I put myself in the Lord's hands, and made a point to know nothing except Christ and Him crucified, leaving all controversies and bitter denunciations aside. We opened a small mission-room at 300 Atwell's Ave. in November, 1900, and notwithstanding all the difficulties, of which those alluded to are only a small part, the Lord greatly blessed our work. At the end of November, 1901, we had 84 communicants, of which 29 were probationers. The Sunday-school had only 15 boys in the junior department, and this was due to the fact that only a few women could be reached, our church membership being almost entirely made up of young men. The next year our attention was greatly turned in this direction, and through the faithful labors of my wife, whose health was now established, we have now 55 boys and girls enrolled in the junior department, and 50 men and women in the senior, all of them being of course Italians, as all the preaching and teaching is done in that language. The church membership also has doubled in size, so that now we have a total membership of 67 communicants, under four class-leaders, while the total number of those who professed conversion is 77. Some of these have gone back to Italy and have done missionary work in their native villages, so that we have reported the conversion of one family in Sicily. One of our converts is now engaged in evangelistic work with the Congregational Church, and another with the Baptists. Although we are unable to pay all our expenses, our members have been taught to contribute regularly, and the collections have increased since the appointment of three stewards, so that we have been able to contribute last month \$5 for the Rhode Island Hospital, besides paying many current expenses. The Sunday-school is now in charge of one superintendent and two teachers, beside the pastor, and all of these are Italians. Also the organ is played by one of our converts who was a monk in the Romish Church, and who has done it until now without any compensation. During the month of May we have held a series of evangelistic services in Thornton, R. I., at the entire charges of the Italian Church, and notwithstanding the opposition of two enraged priests, we have there gained five probationers who are standing fast in the faith. What our church needs now is an increased financial help from the American churches, so that the work may be enlarged according to the growing needs, and that the pastor may be relieved from ever-increasing anxieties on account of his enlarged family, thinking that he left a

much larger salary in his own country, where he had been for four years general secretary of the Y. M. C. A. of Rome."

Shall such a work as this appeal to Methodist laymen in vain? A few men here are and have been doing all they possibly can to attract and induce others to help, as they have themselves from the beginning. Rev. J. O. Randall, of Broadway Church, is authorized to receive subscriptions.

*Centreville.* — The new church edifice is begun. The architects are Hilton & Jackson, of Providence; the builder, M. Tucker, of Riverpoint. The contract has been let for \$9,000 and the furnishings will bring the cost to about \$11,500. A large and commodious hall, made as attractive and convenient as possible, is loaned by Mr. Treat for services. At the first quarterly conference the pastor was voted the balance in the treasury from last Conference year, which amounted to \$25. Presiding Elder Coulter was most cordially received. Every benevolence taken to date is increased over last year. July 6, 7 persons were received into the church — 4 by letter, 2 by confession of faith, 1 on probation.

*Woonsocket.* — July 6, 7 were received by letter and 2 on probation. Rev. L. B. Codding is pastor.

*Personal.* — Rev. J. E. Blake spends the last four Sundays in August in New Brunswick, where he will supply the pulpit in the absence of the pastor.

KARL.

#### Norwich District

*New London.* — The pastor, Rev. W. S. McIntire, is abundant in labors. The latest departure is a Syrian service, at which the pastor preaches through an interpreter to a company of Syrians who have recently taken up their abode here. The outdoor services on Sunday afternoon are proving very successful in reaching men who would not be reached by the ordinary church services.

*Niantic.* — An attractive program of summer services for Sunday evenings is drawing large congregations. On Saturdays the programs for the next day are wisely distributed through the town, especially among the summer cottagers. Special music, with a short, practical sermon, draws, interests, and holds the crowd. The pastor, Rev. John Oldham, knows how to do it, and is ably supported in the work by the hearty cooperation of his people.

*Gale's Ferry.* — A Junior League has been organized, and is doing good work under the able leadership of the pastor's wife, Mrs. D. W. Adams. The new organization has taken to itself the name, "Fort Decatur Chapter," the site of the old fort being within a mile of the church.

*Manchester.* — On a recent Sunday evening the pastor preached to the local lodge of F. & A. M. from Jude, 20th verse. A large congregation was present, and the local papers spoke

very highly of the address. Rev. C. T. Hatch is happy in his new field, and with the hearty co-operation which the people are extending, the outlook for spiritual prosperity is very encouraging.

*Westerly.* — Within two months the pastor has preached on Sunday evenings to three fraternal societies: Sons of St. George, I. O. Odd Fellows, and Royal Arcanum. Two of the services were by request of the body addressed, and one by invitation of the pastor. Large congregations were present, and the pastor fully appreciated the opportunity of addressing so many men upon the most vital questions of life. The Odd Fellows presented to the pastor a framed testimonial of their appreciation. At the July communion 15 young people were received on probation. This is hand-picked fruit, which is being carefully trained for the service of Christ and the church.

*Willimantic Camp-meeting.* — A neat folder has been sent out to the churches by the secretary, Rev. W. F. Davis, giving a full program of the camp-meeting services which open August 18 and continue to the 25th, in charge of Presiding Elder Bartholomew. The Annual District Epworth League convention will be held on the first day, Bishop Mallalieu preaching in the evening. Other preachers from outside the district are, on Thursday, Dr. Tyrie, of Attleboro, and Dr. A. S. Kavanaugh, of Brooklyn; on Sunday morning, Dr. John Krantz, of New York, and in the afternoon Dr. C. H. Mead. Eighty new lamps, of superior illuminating quality, have been placed in the most advantageous positions for the better lighting of the grounds. Mrs. Jane E. Reed, with the able assistance of Mrs. Rose Williams Couch, will again have charge of the children's meeting. This, with the promised co-operation of the Holy Spirit, will insure the success of this important branch of camp-meeting week. "Lovest thou Me more than these? . . . Feed My lambs."

*Personal.* — The publisher of the Conference Year Book would be thankful for an immediate settlement of bills not yet paid. During the month of August make P. O. money orders payable at Willimantic, and address to F. C. Baker, Camp-ground, Willimantic, Conn.

#### SCRIPTUM.

#### New Bedford District

*South Falmouth.* — Plans are being made for considerable interior improvement of the house of worship. The ladies of the church and congregation recently held a handkerchief bazaar and entertainment, realizing financial returns of nearly \$100. One of the handkerchiefs was given by the wife of President Roosevelt.

*Wareham and East Wareham.* — Quite extensive repairs and improvement of church property are being made. At Wareham new asphalt driveways and walks are to

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be laid on the grounds about the church, and the lot on which the church stands is to be newly fenced. At East Wareham new pews, pulpit furniture and carpet are to be provided for the main auditorium and new chairs for the chapel. More than \$1,000 has been raised for this purpose by the energetic pastor, Rev. G. W. Elmer. The ladies' sewing society gave an excellent entertainment a short time ago, which was largely attended.

*Sagamore.*—A Home Department of the Sunday-school, having thirty members, has just been organized by the pastor, Rev. James Birain.

*Farmouth Camp-meeting.*—The season opened on Thursday, July 30, with a Sunday-school picnic day. A large number of people were in attendance. There were special exercises of an interesting nature in the tabernacle under the direction of the presiding elder, Dr. S. O. Benton. A patriotic service was the order of the day at 11 o'clock in the morning, when it had been planned to raise a new American flag to the staff surmounting the tabernacle. Prayer was offered by Rev. H. H. Critchlow, patriotic songs were sung by a male quartet and the congregation, and an address on "Makers of the Flag" was made by Rev. W. L. Ward, of Faji River. A pleasing entertainment was given in the afternoon. A male quartet and a mixed quartet sang several selections, instrumental solos and a duet were rendered by Master Willie Wilkinson and Miss Hattie Wilkinson, of Sandwich; vocal music was sung by the Wilkinson Chorus, composed of the members of the family of Rev. W. D. Wilkinson, of Sandwich; and very pleasing selections were recited by Miss Carter, daughter of Rev. W. D. Carter, of South Harwich. The Bourne National Band was present during the day, assisting at the formal exercises and at other convenient hours. The camp-meeting opened on Thursday in charge of Dr. Benton, the preacher at the first service being Rev. John Pearce, of East Bridgewater. The meeting is in progress at the time of this writing.

IRVING.

#### MAINE CONFERENCE

##### Augusta District

*Wintarop.*—The pastor, Rev. T. N. Kewley, and Mrs. Kewley received a very warm welcome to this charge when they came from the last Annual Conference. A formal reception was tendered them in the vestries of the church, which were prettily prepared for the occasion, and from that hour the friendship of pastor and people has been deepening. Good and encouraging reports were given at the first quarterly conference. Mrs. Kewley has been elected president of the Epworth League, which seems to be taking on new life and has come under some financial obligation to help the church by paying the presiding elder's claim. There is some increase in Sunday-school interest. The pastor reports 125 pastoral calls, one received on probation, and one admitted into the church. The prayer-meeting interest is very good, and the congregations are fair for summer months. The year opens well.

*Gardiner.*—The pastor, Rev. W. Cashmore, and his family are on a vacation to his old home in Ottawa, after an absence of five years. He finds it delightful to visit among former friends and devote some time to his relatives, looking over the fields of his boyhood. The church has been cared for in his absence. The people were glad to hear and see two former pastors, Revs. W. S. Jones and G. M. Cobb—a Sunday each. It was a privilege to us to share for a Sabbath, with these brethren, the blessings which come to a preacher in ministering to this old but wide-awake church. We found an excellent congregation—large for this time of the year. Encouraging reports were given at the quarterly conference—bills paid to date and money enough subscribed for expenses during the year. We are looking for a prosperous year on this charge.

*Hallowell.*—A very cordial reception was tendered Rev. Walter Canham and family at the opening of the Conference year. The pastor has made 195 calls since Conference, has received one in full connection and one on probation, and has baptized three adults and four children. The Sunday-school numbers 125, with 38 in the primary department. The Epworth League has 50 members, and the Juniors 35. Collections for Church Aid of \$11, Education \$6,

and Bible Cause \$5, have been taken, and the Ladies' Aid have raised \$30 for missionary purposes (\$40 has been pledged), and the Epworth League has raised \$27 toward a new library, the purpose being to raise \$100 for this object. The Ladies' Society has bought and put into the parsonage a nice large refrigerator, which adds much to the convenience and comfort of the housewife. Judge H. E. Baker, aged 95 years and 7 months, recently died. He was for many years a member of our church, and was a very generous giver to the cause of missions and the church. He left in his will \$1,000, the income to be divided equally between the church and the missionary cause. Another aged member has passed away in the person of Mrs. Dorothea Webber, 89 years and 9 months, having been a member of our church sixty years. The Home department of the Sunday-school now numbers 125, with 32 on the Cradle Roll. Mr. Canham preached the Memorial sermon before the Grand Army post.

*Wanted.*—A young man, with or without a family, to take a charge the first Sunday in September. The salary will be at the rate of \$400 per year. Another young man to take another charge, where there is not so much salary. There is plenty of work on either charge, and no one need apply who does not expect it. Correspondence is invited.

*Camp-meetings* are in order, and the question is: "Are we in order for them?" We give notice again that the camp at East Livermore opens on August 18, with Rev. B. C. Wentworth, leader, assisted by Rev. E. S. Dunham, D. D., who so ably pushed the work on this ground last year. Strong Camp-meeting will open on the same date, conducted by Rev. E. T. Adams. It is expected this meeting will be of unusual interest, for Mr. Adams is a model camp-meeting leader, and will be ably assisted by a large number of ministers and Christian workers. The camp-meeting at North Anson will begin August 25, conducted by the presiding elder of Augusta District, assisted by Dr. Dunham-Brethren, we cannot have a successful meeting at either place without you and the people. Will you please talk camp-meeting to your people and encourage them to go, and will you please be there yourself for the purpose of aiding in the work? Make these special services, under God, what they used to be—a revival camp-meeting, a soul-saving camp-meeting. Patronize one or all of these meetings, and come to help!

*District Stewards' Meeting.*—Take notice and govern yourselves accordingly. This very important meeting will be held on East Livermore Camp-ground, Wednesday, August 20, at 1 o'clock P. M., conducted by Rev. B. C. Wentworth. Will each pastor see to it that his district steward is present? No further notice of this meeting will be given.

C. A. SOUTHARD, P. E.

#### VERMONT CONFERENCE

##### St. Johnsbury District

Several of the smaller charges are improving property and putting on more cheerful faces as they turn toward the future.

*East Lyndon* has recently repainted its chapel, and the whole settlement is putting on a more tidy and thrifty look. A small but very intelligent and interesting congregation gathers here every Sunday afternoon and the common verdict is that they are paid for coming. Rev. G. C. McDougall ministers to them. The children especially commended themselves in their Children's Day program.

*Topsham*, with some aid from outside friends, has improved the inside of the house of worship—new paint, varnish and fresco. Some hints of a new carpet are thrown out also. New courage is imparted to the work here by these advances.

*Guildhall* has secured, in part, the funds for remodeling the interior of the church and putting in a steel ceiling. Friends from outside are aiding, and Col. Benton, of Boston, promises a strong lift. He always aids in any advance in his native town. Good audiences gather here, and the connectional interests are well sustained. The pastor has been too much neglected while these other matters have been emphasized. When will our people learn that a man to be efficient must be supported and fed? Common horse sense generally leads the teamster and drayman to a better wisdom and

more humane practice than many of our churches adopt.

*Albany* has a summer revival of unusual proportions, some fifty seekers having so far been secured. The pastor, Rev. A. G. Austin, reports average evening gatherings of one hundred for three weeks, in haying time, and two hundred last Sunday evening, where ordinarily thirty or forty would be counted a large evening congregation. He is ably aided by two young lady evangelists from the Northfield School. His plan was for extra meetings also at South Albany, but the interest at the other part has claimed continued effort there. Would that every charge might share in this gracious breath from above!

*Cabot* reports progress. The pastor, Rev. O. E. Aiken, has been away on exchange for one Sabbath at least, but gains are being made from baptisms and additions. The League workers are busy with Sunday-school and social services in several districts, and the work is developing them as well as aiding and encouraging the people. The pastor's wife has just returned from a considerable stay at York Beach, Me., and reports an enjoyable outing.

*Marshfield.*—Rev. Geo. W. Manning, who had the misfortune to lose his horse last winter, has during the summer received quite a purse of money from his brother pastors and from some other friends, all of whom he wishes to thank through the *HERALD*.

*Plainfield* prospers. Congregations are large, and the Sunday-school is flourishing. The pastor's wife, Mrs. G. H. Wright, has been prostrated a second time, but is again slowly improving.

*Vacations.*—This is the season of vacations, and Barre, Barton, Newport, St. Johnsbury, Williamstown and Sheffield, with other charges, are more or less affected by the epidemic. No complaint ought to be raised, however, in case of any of these hard-working pastors. They go that they may come again with increased efficiency and courage.

*A Third Horn.*—My *confrere* of Montpelier District has a little pleasantness of late over the gubernatorial prospect in Vermont. It is surprising that with his natural acumen and special prevision on this topic he should have

#### SWEET BREATH

##### When Coffee is Left Off

A test was made to find if just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee used in its place.

A man from Clinton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged.

"At the end of the first week after making the change from coffee to Postum I witnessed a marvelous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for I certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like new person."

"During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well from just leaving off coffee. So I quit Postum for quite a time and drank cocoa and water. I found out before two weeks were past that something was wrong and I began to get costive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that cured me, but the great value came from the regular use of Postum."

failed to discern a third horn to his home-made dilemma. It would be quite easy for a governor to deputize the district work, and set one man over all the ranch for the final "round up"—William, for instance, thus doubling his *kudos* and shekels, and with only slight additional labors.

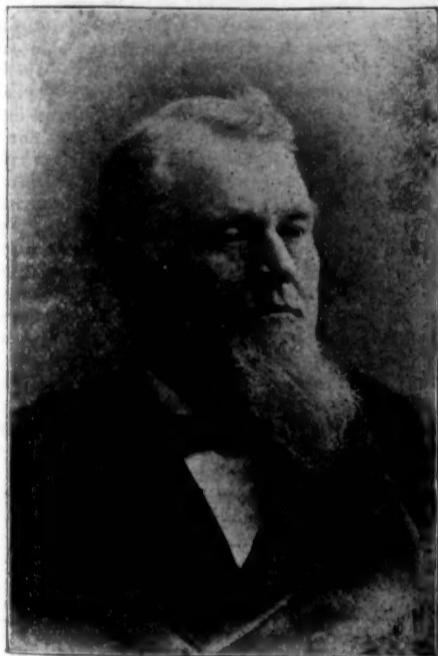
Camp-meeting is at hand. Some one has called the elder's attention to the date in the HERALD calendar. The announcement would prolong the meeting unduly. Aug. 18-25 should be the figures. No charge made against the "devil" in this case. The young women now at Albany will aid in the services, and a special Bible service is planned for 9 A. M. each day, which promises to be of rare interest in the bands of such men as Hough, Austin, Thatcher and Frost.

J. O. S.

### EAST MAINE CONFERENCE

#### Bangor District

*Dexter.*—Mr. Eben M. Tibbets, one of the leading laymen in East Maine, died at his home in Dexter, Monday evening, July 28. Mr. Tibbets possessed a strong personality and was a splendid specimen of Methodist manhood. He was converted in Boston in 1858 under the labors of Bishop Warren, then pastor of North Russell St. Church. He was everything to our church in Dexter and to East Maine Methodism. He filled at different times, with eminent success, the positions of Sunday-school superintendent, class-leader, recording steward, and trustee in the local church, was president and treasurer of the Piscataquis Valley Camp-meeting Association, and was sent twice by his brother lay-



THE LATE E. M. TIBBETS

men to the General Conference. Mr. Tibbets loved his church as he loved his home. He had a wonderful faculty for ministering to those in sorrow and trouble—the common people loved him.

Mr. Tibbets for years conducted the leading furniture and undertaking business of Dexter, was president of the savings bank and judge of the municipal court, and his townsmen so revered his memory that all places of business were closed on the afternoon of the funeral. The services were held Thursday—first at the home, and then in the church. Rev. Horace B. Haskell, the pastor, was assisted by Presiding Elder Dow and Revs. J. F. Haley, E. H. Boynton and H. W. Norton. Mr. Tibbets leaves a wife and two sons—J. Fred Tibbets, of Duluth, Minn., and Harry E., bookkeeper for the Walter Scott Co. of Dexter.

H.

#### Bucksport District

*Odds and Ends.*—We closed our first quarter with Lubec, July 27. Lubec is a charming summer pastorate. Church remodeling is in progress at West Lubec. Extensive repairs have been made on the parsonage at the village. A small plot of land has been sold from the parsonage lot, and a church debt paid therewith. A vote was taken to place insurance on the church,

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also to conduct water to the parsonage. The pastor's claim is increased \$90.

Machias meets with great loss in the death of Capt. J. A. Smith.

Orrington has a recording steward who has been a member of quarterly conference for sixty years—Mr. George Brooks.

Rev. S. M. Small has been obliged to relinquish his charge at Eddington and will locate at Alton, near his daughter. Eddington people are very happy in securing the services of Rev. E. H. Boynton, of Brewer, for the Conference year.

Rev. B. Russell, our pastor at Sullivan, has been very sick, but is recovering.

The plucky people of Prospect Harbor are about to lay the corner-stone of a new church. Rev. Wallace Cutter is the new pastor.

Our new pastors, Rev. A. A. Purdy at South Robbinson and Rev. R. A. Bolt at Stonington, have written very encouragingly of their work.

Great expectations are entertained for our two camp-meetings—Northport and East Machias.

A meeting of the district stewards of the Western division will be held at Northport, Wednesday, Aug. 20, at 4:30 P. M. Bishop Mailleau will preach that day. A like meeting for the Eastern division will convene at East Machias camp-ground, Wednesday, Aug. 27, at the same hour. Let everybody plan to attend one or both of these camp-meetings and expect great things from God.

Our reception on the district has been very gracious. May our Heavenly Father enable us to make all possible returns to the pastors and their wives and to their kindly people, is our prayer.

FRANK LESLIE.

### NEW HAMPSHIRE CONFERENCE

#### Manchester District

*West Rindge.*—Rev. D. J. Smith is having one of his best years. Harmony prevails, and finances are in good condition. Congregations are excellent. Repairs on the church property have been made by replacing the old steps in front of the church with new ones, which are convenient and tasteful. The entire exterior of the church has been painted, which adds much to the appearance of the property. The cost is about \$200. With the funds already on hand, and the amount the pastor hopes to secure by subscription, the whole will be completed without incurring any debt. Pastor Smith is serving as chairman of the board of education in town.

*Peterboro.*—This church is having unusual prosperity under the leadership of Rev. H. B. Copp. The pastor is paid to date, with all other bills settled. The congregations have not been so large for years as at the present time. New families are coming in, and several adults recently have been to the altar seeking religion. One intelligent lady of sixty years has been in the number. From those who have recently become interested, a new class of adults has been organized in the Sunday-school.

*Keene.*—Rev. J. M. Durrell is having a very

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encouraging work here. Recently 4 joined in full connection, and 4 on probation. A conference of all the young people of the parish was held Sunday evening, July 20, when a fine program of music, addresses, recitations, and papers which were read by the young people furnished an hour of profit for all who were present. Although it rained very hard at the time, the house was packed. Mr. and Mrs. Durrell are doing a great work among the young people of the society. Finances are in the best condition in the history of the church. They now go on the principle, "Owe no man anything, but to love one another," and so all bills are paid to date. The collections are a half better than they were last year.

*West Swanzey.*—Recently Rev. C. Byrne received 2 into full connection and 1 by letter into the church. The Children's Day exercises were considered the best this church has ever had. The universal verdict is, "The best we ever attended." This Sunday-school joined with the school at Mariboro and enjoyed a first-class picnic at the Wheelock Park in Keene. The work is prosperous and harmony prevails. The superintendent of the Sunday-school, E. H.

now, reports: "The people are all willing to work, and when needed an invitation is all that is necessary." The pastor is in possession of a church letter given by Jacob Leonard, of West Troy station, Albany District, of the Troy Conference, dated July, 1888.

*Marlboro.*—The Epworth League recently gave a reception to the young people's societies of the other churches. A literary program of great interest was rendered, refreshments of ice-cream and cake were served, and a social hour enjoyed. The Epworth League of this church pays the presiding elder's claim, and the Junior League pays the Bishop. A lecture course is being arranged under the auspices of the League for the coming autumn and winter. New singing books ("Songs of the Century") are being used in the social services.

*Hinsdale.*—The debt on this church gradually grows beautifully less. Nearly \$300 has been paid since Conference. Rev. E. J. Deane has worked hard and sacrificed much to free this church from its burdens.

*Winchester.*—Rev. Dr. Cleveland is to take his vacation the last of August, and will go to Connecticut. Everything moves well here in all lines of church work. Every one seems cheerful and satisfied. Quite an effort is being made in behalf of temperance work in this town. Dr. Cleveland is one of the leaders in this good work.

*Chesterfield and Spofford.*—Reports at Spofford show an advance over last year in every way. The summer boarders here help quite a little in the finances, and add to the congregation and interest of the work. Rev. N. Fisk is earnestly at work building up the kingdom. One of the devotees of Dowie has been lecturing here, and from reports he places a very low estimate on ministers and church members generally. I fancy he didn't make any converts. Spofford people have common sense.

*West Derry.*—Rev. Dr. Babcock recently baptized 5 persons and received 10 into full connection in the church. The Doctor has had a great work in this field.

*Lebanon.*—Rev. Edgar Blake at the last communion baptized 2 and received 2 into full membership. Of the \$1,800 for the repairs on the church \$1,600 are in sight. Mr. Blake is having great success here.

C.

has to travel about thirty miles a day. If he had time, strength, and hours enough, he could have four or five preaching places on this charge. The parsonage debt is to be paid—that is settled. By another quarter we shall expect to find the property transferred to the trustees of the church. East Columbia is planning to repair the church building. This is very much needed in some particulars. The pastor is at work taking the benevolences. Already the offerings for Church Extension and Education have been taken, with fair responses from the people. This is much better than for a pastor to fine himself a dollar apiece in order not to have a string of blanks.

*Pittsburgh.*—This is the top round of the ladder—the far north, a region of beautiful country. The church was built here in 1874. In 1877 the ground was secured for a parsonage. The society being small and weak and not able to pay for a house, four men agreed to put in \$300 each for its construction. The house was leased to the church on the condition that when a pastor was here he should occupy the house and the rental value would be the annual subscription of each of these four men. If at any time there was no pastor in the field, they should then rent the house to whom they chose, to get an income from their investment. For many years the field was practically abandoned and the house was let to a tenant who occupied it for twenty or more years. Of the original owners two died and a third received their shares. When a pastor was put into the field five years ago we asked for the house, but were refused. Steps were taken to see how it could be secured, but the deeper we went, the more complicated it seemed; and if we should take the case into court and win, we would only have another man's house on our ground. There must be some other way to solve the question. Finally it was decided to purchase if it could be done. The pastor, Rev. William Magwood, managed the matter in a most satisfactory manner. The one man who owned three shares, less one-sixteenth, sold them for \$300; the man who owned one share, and the one who owned the sixteenth, made a present of theirs, warranty deeds were given, and the property is ours. The pastor and his family moved in a few weeks ago. The house needs quite a little repairing, which will be done very soon. When completed it will make a very comfortable home. The pastor has raised every dollar of the money and paid the bill. The one who reads this may take it as a mere bit of history, but to the people here who have been harassed with the matter for years, it is a cause for great rejoicing. There is much more to it than is wise to put into print.

*Beecher Falls.*—What weather this for the farmer and his crops! Men, boys and women are in the hay-fields. We met a father returning from the physician with his boy of about thirteen, his only helper in getting in his hay, who had, by the starting of his team, fallen from the load and broken both wrists. He lamented much his affliction, not, it seemed to us, so much for the boy, as because he had already four loads of hay ready for the barn and no one to help him. Our sincere sympathy went out to the poor man as well as to the afflicted boy. The work of this little society is progressing. Congregations are keeping up well, and all are full of courage. A new bell of 400 pounds is expected any day. They will be glad of this "aid to worship." This is a part of Rev. W. Magwood's field.

*Lisbon* is another church to receive the gift of an individual communion service. At its first using the pastor, Rev. W. C. Bartlett, was privileged to receive several into the church. We are glad to know the pastor is back at his work in a much-improved condition. He would be glad to be able to work for many years—and we all feel the same way.

*In Preparation.*—Already the church at Woodsville is getting ready for the Annual Conference. The congregation was "turned out" a few days ago and the frescoes were "turned in." "Whereunto this thing will grow" before the next Conference time comes, this writer will not venture an opinion. But they are "up to date."

*Personal.*—It will bring sorrow to many on Concord District to learn of the death of Rev. Edward Russell Perkins. He was certainly one of God's noblemen. Without ostentation or show, he was one of the best thinkers and preachers in the Conference. His work at North

Haverhill, Groveton, Stratford and Center Sandwich will never be forgotten. The announcement of his sudden taking away will be a shock to every one. We regret that, being in the extreme north of the State, the telegram asking us to be present at his funeral could not have reached us in time to get there. As it was, we found it twenty-four hours after the service. May God bless the sorrowing family and the stricken church!

The churches at Lancaster and Grange very generously gave the pastor, Rev. J. L. Felt, a vacation of four Sabbaths, which were spent in New Jersey and Massachusetts. He has returned very much refreshed and invigorated. Mrs. Felt accompanied him. During his absence the trustees made some repairs about the parsonage. The much-decayed piazza was removed and painting done inside. The outside is to be painted soon.

*Prohibition.*—This question is being discussed through the State. Rev. J. H. Robbins, superintendent of the Anti-Saloon League, has recently been over the extreme northern portion of the State, speaking in Colebrook, Canaan, Pittsburgh and Stratford. Strong words must be said and hard work done.

B.

## NEW ENGLAND CONFERENCE

### Boston District

*First Church, Boston.*—The members of the Sunday-school and congregation were the guests of Captain L. D. Baker on a most enjoyable excursion to Provincetown on the steamer "Cape Cod" on Tuesday, July 29. The outing was one which will long be remembered by those who were so fortunate as to be able to enjoy it. A great company of both young and old thronged the steamer, enjoying to the utmost the sail from the crowded city out into the open sea and the fresh ocean air. Mr. L. D. Baker, Jr., acted as the host of the occasion, and his kind and genial courtesy, so characteristic, conducted not a little to the success of the day. A brass band on board the steamer furnished music throughout the day. A stop was made at Provincetown long enough to permit every one to visit this quaint home of the fisherman and to examine the spot forever historic as the first halting place of the Pilgrim Fathers in the new world. This excursion is only another of those many evidences that are being given of the noble Christian interest and the princely generosity with which Captain Baker is fulfilling his Christian stewardship. The quiet, unostentatious, but never-failing interest which this consecrated man takes in all with whom he has social relations, but especially the poor, is an example worthy of those who would know the real power of a life spent in doing good. H.

### Christian Workers' League

The Christian Workers' League, representing fourteen denominations, has just concluded its fourteenth annual convention at Old Orchard, Me., Dr. L. B. Bates in charge. The meetings began July 18, and closed the 28th. Among the speakers were: Bishop Mallalieu, Prof. L. T. Townsend, of Baltimore, Dr. A. H. Plumb, Dr. Smith Baker, of Portland, Rev. A. H. Nazarian, of Chelsea, Dr. J. J. Lewis, of Chicago, and Dr. E. S. J. McAllister, of Portland. During the meetings there were seventy different preachers present, and, despite the weather, a large attendance. The convention was entirely on old Gospel lines; there was no crying down of the church, but the holding up of the church as the Divine plan for saving a lost world. Many believers were deepened in spiritual things over three hundred requests for prayers were offered by the Christians and the unsaved; several professed conversion, and God's presence and power were gloriously revealed.

Plans are under consideration for the establishment of a Bible School to be held next July in connection with the annual convention. A Junior Department was organized among those under fourteen years of age.

The following officers were elected for the ensuing year: President, Rev. L. B. Bates, D. D., of Boston; vice-presidents, Prof. L. T. Townsend, of Baltimore, Rev. Smith Baker, D. D., Portland, Rev. E. S. J. McAllister, D. D., Portland, Rev. E. D. Mallory, Boston; recording secretary, Rev. C. C. Garland, Claremont, N. H.; corresponding secretary, Rev. I. Luce, Old Orchard; treasurer and chorister, R. S. Robson, Boston.

C. C. G.

### Concord District

*Colebrook.*—The work of this church progresses well. Congregations are excellent and conversions are frequent. The finances are up to date. There is a growing spiritual life. The Sunday evening prayer-meetings crowd the vestry. The pastor, Rev. W. F. Ineson, is making much of the communion service held once in two months. The preparatory meeting held on a week night is a roll-call of the church. At a recent meeting of this kind 70 testimonies were given, 18 of which came in writing from persons who could not be present. It had a splendid effect. The Conference Minutes, in the statistics, report the amount paid for "sexton, light and fuel," as \$10. It is nearer \$110. Evidently a figure dropped out in the making up of the forms.

*West Thornton.*—There is a similar error in statistics in regard to this charge in the matter of probationers. The pastor reports 22; the Minutes say 2. But the figure stands in the second column, showing that the one in the unit column dropped out. When Rev. A. P. Reynolds went to this charge five years ago, there were 19 members and no probationers, and but \$7 had been raised for benevolences. When he left the charge this spring, there were 41 members and 22 probationers, and \$49 had been raised during the year for benevolences.

*South Columbia.*—We found a fine congregation on Sunday morning. It was the first Sunday of dog-days, but was pleasant—indeed, a beautiful day, just such a one as farmers like for a hay day. Much hay was down, but we saw only three places where men were at work caring for it. The pastor, Rev. E. J. Canfield, is very happy in his work. Some repairs have been made on the parsonage, and others are contemplated on the church.

*East Colebrook and East Columbia.*—Rev. A. P. Reynolds is pastor. He has a strong grip on the work. It is a wide territory to travel. He and his wife have made 174 calls in a little over two months. This means much when some of them are ten miles away. His horse

**Evangelist Sunday.**

Rev. William A. Sunday, evangelist of Chicago, will preach at Sterling Camp-ground, Aug. 20 to 29, under the direction of the presiding elder, Dr. Joseph H. Mansfield. Mr. Sunday was formerly a member of the Chicago baseball team, having played under Captain Anson and with Williamson, Pfeffer, Clarkson, Burns, Dallymple, the late Mike Kelly, and others. One



Sunday evening a few years ago, while coming down State St., Chicago, with several members of the ball team, a few Gospel workers from a mission were singing at the corner of the street. The ball players were attracted by the singing, and sat down to listen. At the same time in a Methodist church in a little town in Iowa, a mother was praying for her boy in Chicago. Mr. Sunday, then not a Christian, was moved by the songs of Zion, and as tears rolled down his face, he exclaimed to the boys: "I am going to the meeting tonight." He went, and gave his heart to God. He afterwards soon decided, through the call of the Holy Spirit, to give up his position of \$5,000 a year and accept a position as assistant secretary of the Y. M. C. A., Chicago, at a salary of \$500, which he held for three years, having great success in reaching young men. It means something in these days to give up a salary of \$5,000 for a much smaller one, to separate oneself from old-time friends and associates, and to lose the applause and notoriety which come to every good ball player; but when Mr. Sunday accepted the call of God, he gave up his position on the diamond and served God as energetically as he ever did his manager when on a ball field.

God has blessed his work marvelously. After three years' service with the Y. M. C. A., Mr. Sunday attended Northwestern University, where he obtained some good old Methodist

fire and zeal, and then he associated himself with Rev. J. Wilbur Chapman, D. D., the well-known evangelist. For the past six years Mr. Sunday has labored alone, and God has wonderfully used him in winning souls. Not less than 10,000 have been brought to Christ. In the last place in which he labored the church was crowded nightly, people coming fifteen and twenty miles an hour before the service in order to get a seat and many were turned away.

Over five hundred were converted, among whom were some of the most ungodly and profane men of the town who rarely ever attended church. At the close of the series of meetings Mr. Sunday was presented with a gift of \$1,500.

Mr. Sunday has with him Mr. Frederick G. Fischer and Miss Mary K. Larimer, Gospel singers. They have both been under the training of the best musicians of the West, and the sweet songs they sing together under the direction of the Holy Spirit have touched many hearts and won them to our blessed Lord and Master, Jesus Christ.

A remarkable paper is that in the *Popular Science Monthly* for August by President David Starr Jordan on "University Building." We commend it to the special attention of all interested in educational work. We note particularly this convincing declaration: "A true university is not a collection of colleges. It is not a college with an outer fringe of professional schools. It is not a cluster of professional schools. It is the association of scholars. It is the institution from which in every direction blazes the light of original research. Its choicest product is 'that fanaticism for veracity,' as Huxley calls it, that love for truth, without which man is but the toy of the elements. Its spirit is the desire to know things as they really are, which is the necessary attribute of 'him that overcometh.'"

The Christian ought to pray for his enemies, not because they are his enemies, but because he sincerely desires only good for them. To pray for an enemy simply because he is an enemy, is no better than compelling one's self to do any other disagreeable thing from a sense of duty.

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Persons who have not yet made their vacation plans should see the Central Vermont Railways' illustrated book on Vermont and Lake Champlain before settling this most important problem of the year. A four cent stamp enclosed to Mr. T. H. Hanley, New England Pass, Agent, 300 Washington St., Boston, will bring the attractive publication by return mail. Vermont's summer climate is not only dry, healthful and invigorating, but its scenery excels that of any other region in New England. Hundreds of good hotels and comfortable homes are scattered among the hills and valleys. Lake Champlain and numberless smaller lakes and rivers and mountain brooks everywhere invite the fisherman, the yachtsman and the camper, while the splendid roads appeal strongly to the horseman, the bicyclist and the automobilist. Indeed, to quote thousands who have been there, "Vermont's the place in the summer time."



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**CHURCH REGISTER****HERALD CALENDAR**

Morrisville (Vt.) Camp-meeting.	Aug. 11-18
East Livermore Camp-meeting.	Aug. 16-25
Norwich Dist. Ep. League Convention at Willimantic Camp-ground.	Aug. 18
Weirs Camp-meeting.	Aug. 18-23
Northport Camp-meeting.	Aug. 18-23
Allen Camp-meeting, Strong, Me., Claremont Camp-meeting.	Aug. 18-24
Shekton (Vt.) Camp-meeting.	Aug. 18-25
Laurel Park Camp-meeting.	Aug. 18-25
Willimantic Camp-meeting.	Aug. 18-25
Lyndonville (Vt.) Camp-meeting.	Aug. 18-25
Sterling Ep. League Assembly.	Aug. 20-23
Sterling Camp-meeting.	Aug. 25-29
Ithiel Falls Camp-meeting, Johnson, Vt.	Aug. 22-31
Martha's Vineyard Camp-meeting.	Aug. 24-31
Nobleboro (Me.) Camp-meeting.	Aug. 25
East Machias Camp-meeting (Jacksonville).	Aug. 25-29
Hedding Camp-meeting.	Aug. 25-30
North Anson Camp-meeting.	Aug. 25-31
Lewiston Dist. Camp-meeting, Empire Grove, East Poland.	Aug. 25-Sept. 1
Asbury Grove Camp-meeting, Hamilton.	Aug. 25-Sept. 1
Groveton Camp-meeting.	Sept. 1-5
Wilmot Camp-meeting.	Sept. 1-5
Religious Conference for Ministers at Worcester.	Sept. 22-24

W. F. M. S. HEADQUARTERS, at 36 Bromfield St., will remain closed during the month of August.

**Marriages**

GOLDRUP — MAYBURY — In Gorham, N. H., Aug. 2, by Rev. E. W. Kennison, Frederick H. Goldrup and Lillian G. Maybury, both of Freeport, Me.
EVERETT — GILMAN — In Gorham, N. H., Aug. 2, by Rev. E. W. Kennison, Charles H. Everett, of Hebron, Me., and Georgia A. Gilman, of Mechanic Falls, Me.
SIMPSON — DAVIS — In Gorham, N. H., Aug. 2, by Rev. E. W. Kennison, James K. P. Simpson and Annie T. Davis, both of Oxford, Me.

EAST LIVERMORE CAMP-MEETING will be held August 16-25 inclusive, under the direction of Rev. B. C. Wentworth, assisted by Rev. E. S. Dunham, D. D., of Delaware, O.

NOTICE. — The annual meeting of the Wesleyan Grove Camp-meeting Association, Northport, Me., will be held Wednesday, Aug. 20, at 1 p. m., in the auditorium on the ground. Per order of president,

H. W. NORTON, Sec.

CLOTHING WANTED. — We need an immense amount of second-hand clothing of all kinds. Summer or winter clothing will be acceptable. Underclothes, dresses, wrappers, sheets, pillow-cases, towels, shoes, stockings, shirts — anything that a man, woman or child can decently wear. If you haven't time to repair it, send it along as it is. Only don't forget to send it soon. Address,

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Parksville, S. C., May 11, 1902.

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DEAR SIRS. — I write to tell you what your treatment has done for me. I had three cancers on my face, one on my lip and one on the side of my nose. Your wonderful Oils have cured them, and the best part is, they healed up and did not leave any scar. May God bless you for what you have done for me! If you want to use this letter, you are welcome to do so, and if any one will write to me, I can tell them what you have done, and can give them names of people that know what you did for me. May God bless you and yours!

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## OBITUARIES

It must be very near, that other land  
Upon whose very edge we stand.  
And they pass in at some command  
We hear not, but their quick ears understand.

It must be very fair, that other shore,  
To win from what they held so dear.  
From us, who fain would hold them here,  
Our best; to leave us and come back no more.

It must be very full, that other world,  
Into whose calm and sheltered ports  
Ships rich with freight of various sorts'  
Sail in from stormy seas with sails all furled.

—Anon.

**Terrill.** — Newton A. Terrill was born, January 22, 1829, in Morristown, Vt., and died in that town, July 9, 1902. He was the second son of Moses and Matilda Weld Terrill; an elder brother, M. W. Terrill, resides in Middletown, Conn.

He married, Feb. 2, 1852, Mary Stevens Cheney, and to them were born seven children: Albert N., of Morristown, Vt.; Flora M., of Norwich, Conn.; W. Herbert, of Wolfeboro, N. H.; Chas. R. and Moses Weld, of Springfield, Mass.; Bertha M., of Hartford, Conn.; and George H., who with remarkable filial devotion has these fifteen years supplemented a father's declining strength in conducting the business of the large and prosperous farm at home. All his life a man of robust health, Mr. Terrill's last sickness was well-nigh his first, and many will learn of his death with surprise.

His mother, whose memory he most tenderly revered, died while he was still young, and to much religious teaching received from her sisters he always attributed his early interest in spiritual things. Converted at fourteen, he spent the remainder of his life most earnestly striving to know and do the will of God. He united with the Methodist Episcopal Church at an early age, and was always one of its most devoted workers. For many years he gave valued service to the church he loved in the offices of steward and Sunday-school teacher. He had long held the position of class-leader, and his interest in his class remained with him in his dying hours. Looking out of the window just at daybreak the last Sunday spent on earth, he said: "It is Sunday morning, is it not? God bless the class-meeting!" A little later, as the sunshine flooded his room, he said: "It would be a blessed thing to join the angels on a holy Sabbath morning."

It had always been his custom in health to talk freely of what he felt most deeply, and no day passed when he did not give evidence of his strong trust in God. It was, therefore, most natural during the last days to hear him speak often of his consciousness of the Divine presence and of God's love, "like a boundless ocean about me." The faith by which he had lived was sufficient unto the end. Words of Scripture and hymns were constantly upon his lips. The heavenly home was very real, and he looked forward to it with glad anticipation. "Think of it, Flora," he said to one of his daughters, "think what it will be to worship God with angels and archangels and all the heavenly host!" The last night before that of his death he put out his hand and drew her nearer to him. He had become so weak that he could speak only with difficulty and in few words, but he said: "I am going, Flora, to sit down in the kingdom with Abraham, Isaac and Jacob to go no more out forever." "Yes, father," she replied, "if any one sits there, you will," not implying doubt, but assuring him that she felt his title sure. He did not wait, however, for her to finish the sentence, but looking up, said: "If! There are no 'ifs' about it! Don't let such a word pass your lips. We know in whom we trust." In this last effort there was no faltering, no hesitancy. It was as if every remaining power had been summoned to give emphasis to what he said.

Except the wife of one son who is ill in Springfield, all his family, till then an unbroken

circle, stood about him at the last. He had taught them how to live, he had left only to show them how to die. His last audible words were: "The Lord, my salvation."

With the family gathered many friends and neighbors to pay respect to his memory, and away from that stricken home they bore his body to a beautiful spot overlooking that peaceful valley among the mountains that he loved and in whose shadow he had always lived.

P.

**Blunt.** — Mrs. Martha Fuller Blunt, aged 77 years and 6 months, for over forty-nine years the wife of James F. Blunt, formerly of Mount Vernon, Maine, died June 2, 1902, at the residence of her son, John F. Blunt, 149 Kern St., Los Angeles, Cal.

Mrs. Blunt was the daughter of the late Rev. Aaron Fuller, for many years a member of the Maine Conference. Having several brothers and sisters, she spent many of her girlhood days in the home of her uncle, the late Rev. Daniel Fuller, also for years a member of the same Conference, where the children all were sons. She was always busy and always useful.

She became a member of the Methodist Episcopal Church at twelve years of age and a public school-teacher at fifteen, later teaching in the public schools of Boston and of Augusta, Maine. Beautiful in face and form, of more than ordinary intelligence and education, she was highly esteemed by all who knew her. Talented in exhortation, faithful in testimony and highly gifted in prayer, she was a worker for Christ. The first time her bereaved husband ever saw her she was leading a young lady (one of her scholars) to the altar at the East Livermore camp-meeting in 1848. She was a most faithful, devoted wife, and a conscientious, just, affectionate and self-sacrificing mother.

Failing health and advancing years caused her to shrink from the rigors of New England winters, and eight years ago, with her husband, she joined her son and daughter-in-law, whose tender care, added to beautiful surroundings and the incomparable climate of Southern California, prolonged her life beyond reasonable expectations. During her whole lifetime she was often ill, and frequently spoke of death, but never in fear. Her last illness was a gradual waning of the physical strength, but was accompanied by less pain than she earlier endured. She often said, "How good the Lord is!" and one day she remarked: "Once I feared the grave — did not wish to lie down in the ground to rest — but I do not feel so now." When grown much weaker, speech was slow and halting, and she had said: "Perhaps I will not recover — I may not;" then when asked, "Well, mother, are you troubled?" she interrupted quickly, "Oh, no, no! It is all right." She was unconscious for the last five and one-half days, but cheerfully testified to her pastor a few hours earlier when he called. The years slipped away from her even before she slipped away from the years into eternity. Her hair had never become gray, wrinkles vanished during her unconscious hours, and over the stilled face there rested an ineffably sweet expression. One could not call it a look of peace. She seemed to have long forgotten all storm, and rested now in serene content, in joyful confidence, as if she said, "I know in whom I have believed," "I shall be satisfied, when I awake, with Thy likeness."

Mrs. Blunt is survived by her husband and both her children, John F. Blunt and Mrs. W. F. Wheeler, all the members of her family fully expecting to meet her in heaven.

CLARE M. B. WHEELER.

**Whitney.** — Mrs. Susan Whitney, widow of the late Henry S. Whitney, of Manchester, N. H., was born in Harvard, Mass., Jan. 23, 1811, and died in Boston, May 24, 1902, aged 91 years, 4 months, and 1 day.

Mrs. Whitney was the oldest child of Oliver Whitney, of Harvard, whose father, Israel Whitney, was quite prominent in the Revolutionary War, being one of the "Minute Men" who continued in active service until peace was declared. He was a deacon in the Congregational Church of his town for twenty-five years, and then adopted the Universalist belief, to the horror of his friends and church. In spite of this example, Oliver Whitney, who in middle life moved from the old homestead and made a new home for himself and his family in Lunenburg, Mass., was a strong Methodist, and

his house was always open to the itinerant preachers, whose arrival was welcomed. His six children were regular attendants at church, were taught its creed, and in time all became members of that denomination.

In 1832 Susan became the wife of Henry S. Whitney, of Lowell, where they lived until 1836, when they moved to Manchester, N. H., to grow up with the place, which gave promise of future size and beauty. In 1842 both united with St. Paul's Methodist Episcopal Church, and from that time their interest, work, and devotion were for their church home. They were identified with all the important events in the history of that society in an active way until the infirmities of age prevented them from attending the services they so much enjoyed, but their interest was just as great when kept at home. They were among the pioneers of Heddle Camp-ground at Epping, N. H., Mr. Whitney having been one of the committee that selected that spot on account of the magnificent grove and the spring of pure water, and they were always there for the camp-meeting so long as able to go.

Mr. Whitney died, Feb. 28, 1888, at Manchester, where his widow remained until 1895, when she moved to Boston to make her home with her daughter. She, however, still retained her membership with St. Paul's, as she did not feel that she could form new ties and friends at her age. ZION'S HERALD, to which she has been a

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subscriber since 1848, was a comfort to her, and she perused it even to the Sunday before her death.

For the past two years she had been confined to the house, and the last two months of her life she suffered acutely with sciatica, but mentally she was as clear and bright as ever, and was in bed only three days before she passed peacefully away to join those who had gone on before.

She is survived by a daughter, a grandson, and a brother.

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Three years ago Dr. Hillis, of Plymouth Church, Brooklyn, gave a message to the graduating class at Lasell Seminary for Young Women, Auburndale, Mass., which was widely copied, and deserves to become a classic for the young women of America. For this utterance he could scarcely have found a place in the educational world which affords a better illustration of Ruskin's philosophy as applied to life and education than this famous Eastern school.

## "Women for Homes"

Lasell Seminary holds a unique position among schools in the quiet, undeviating singleness of its aim and purpose, which, in brief, is the culture which shall result in truest womanliness. Urged years ago to change itself into a college, in the days when Smith and Wellesley were new, and "colleges" for girls were supposed to hold the ideal for the new and advanced womanhood, Lasell chose to hold the even tenor of its way. It had a special work and mission, and had the high courage to believe in its mission. There was a special work to be done for women that colleges do not attempt to do, work that is just as valuable, even more so, than college work. So raising the standard, "Women for Homes," it struck out in an untrdden path, but following consciously or unconsciously along the lines Ruskin had laid down in his *Fors Clavigera* papers, it blazed the way for all schools in the special lines in which it pioneered, believing them to be the best possible training for all except "professional" women. So it happens that Lasell has come to be recognized as having achieved a position distinct and definite, and one which answers more and more to the high ideals in

large as is best for the pupils, considering all its purposes."

As a consequence, few schools have so many teachers in proportion to the number of stu-

arrangement of the Seminary in its buildings, class-rooms, etc., is in accordance with the best sanitary principles. As a result the pupils enjoy a remarkable exemption from sickness.



LASELL SEMINARY

dents, or so many specialists in their teaching force, among whom is Wm. J. Rolfe, the eminent Shakespeare scholar.

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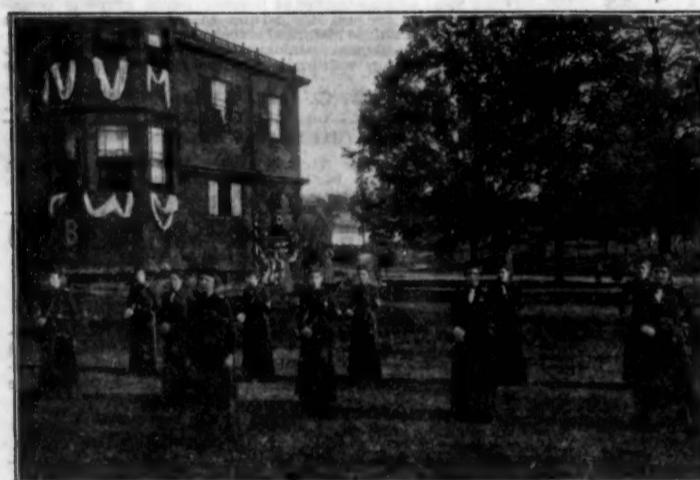
For fifty years it has been developing and progressing. Its high standard in literature, history, mathematics, sciences, languages, music and art is happily supplemented by training in the best methods of cooking, housekeeping, home-making, sewing, mending, dressmaking and millinery and always with reference to the wise direction of personal skill and taste in homes. Besides this training in actual work there are general lectures on kindred topics, such as The Home, in Law and Economics; in Religion and Education; Sanitary Homes and Home Administration. Eminent men and women also every year bring to the

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Lasell believes that education must include social culture as well as scholarship; that refining influences placed about young people are as essential to right growth as strong teachers; that the austeries of severe study must never wipe off the bloom of womanly sweetness and grace. So its walls are covered with fine pictures; its athletics are for grace as much as for muscular strength. Lasell believes that the room-mate matters more than the room; that high ideals of conduct are more than high marks in recitations; that "a woman's special and inestimable value in the world lies just in the qualities which make her womanhood;" that "she can never do anything that will be worth half as much as what she can be;" that "woman's sphere is an atmosphere" (the quotations are from Henry Van Dyke in *Harper's Bazaar* for July); that "the strenuous life for girls is like martial music for violins. They can play it, but it does not sound well." Such is the intent and attempt at Lasell.

As a sample of hundreds of voluntary testimonials, we quote from an "old graduate," who says: "The school has accomplished for my two girls just what I expected—made women of them—and if I had a dozen, and my pocket-



MILITARY DRILL

life, especially for women, which Ruskin has advocated in "Sesame and Lilies" in the *Fors* papers, in addresses at Oxford and elsewhere, and incidentally throughout all his works. This ideal, also, is one that will be found to be in harmony with that of Tennyson's "Princess," the conclusion of which presents the noblest type of womanhood of modern times:

"Will leave her space to bourgeon out of all  
Within her—let her make herself her own  
To give or keep, to live and learn and be  
All that not harms distinctive womanhood.  
For woman is not undeveloped man,  
But diverse."

Lasell, therefore, does not wish it were a college. It is what it is because it believes this to be better than a college for most girls.

## Its Limited Number

Another thing, Lasell has resolutely refused to yield its own distinctive ideas of what pertains to the best culture, a culture that shall flower in noblest womanhood. It has few companions among the schools. It will not be tempted to enlarge its numbers. There are things more valuable than numbers, and thus it happens that it not infrequently has to turn away applicants for want of room, through adherence to the principle: "This school is as

school the best thought and ideals stirring in the world for which these girl students are preparing, and when they leave it, it is with a training and inspiration that cannot fail to make for the betterment and social uplift of the communities in which they live. This



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preparation of women for homes is kept steadily in view.

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